IN FAMINE LAND

BY J. E. SCOTT

4.5 04.

Library of the Theological Seminary,

PRINCETON, N. J.

Purchased by the Hamill Missionary Fund.

Division DS480

Section .S42

Digitized by the Internet Archive
in 2016

https://archive.org/details/infaminelandobse00scot_0

MORTALITY

"That skull had a tongue in it, and could sing once."—HAMLET

IN FAMINE LAND

OBSERVATIONS AND EXPERIENCES IN INDIA
DURING THE GREAT DROUGHT OF 1899–1900

BY

REV. J. E. SCOTT, PH.D., S.T.D.

CHAIRMAN M. E. MISSION RELIEF COMMITTEE
RAJPUTANA

ILLUSTRATED

NEW YORK AND LONDON
HARPER & BROTHERS PUBLISHERS
1904

Copyright, 1904, by J. E. Scott.

All rights reserved.

Published February, 1904.

Dedicated

TO

LORD CURZON OF KEDLESTON

VICEROY AND GOVERNOR-GENERAL OF INDIA

UNDER WHOSE ENERGETIC AND BENEVOLENT ADMINISTRATION
THE HORRORS OF THE GREAT FAMINE WERE
MITIGATED AND RELIEVED

CONTENTS

CHAPTER		PAGE
	Preface	ix
I.	Great Famines in India	1
II.	The Causes of Famine	10
III.	Prevention of Famine	23
IV.	The Great Famine	28
V.	The Famine Codes	42
VI.	Famine Relief	54
VII.	Rajputana	67
VIII.	Trekking	77
IX.	The Bhils	84
X.	Through Famine Land	95
XI.	Cholera	103
XII.	The Place of Death	113
XIII.	Receiving and Giving	123
XIV.	Sujat Road	131
XV.	Bikanir	141
XVI.	Ajmir-Mairwara	150
XVII.	Tilaunia	165
XVIII.	Phalera	176
XIX.	Forms of Relief	185
XX.	Conclusion	196
Index		199
Glossary		206

ILLUSTRATIONS

MORTALITY	*Frontispiece*	
MAP OF INDIA AND CEYLON. SHADED PART SHOWS FAMINE AREA	*Facing p.*	1
DISPOSAL OF THE DEAD IN FAMINE TIME	"	4
WAITING FOR FOOD	"	16
THE DEAD PIT—DAILY COMPANY	"	36
POOR-HOUSE AT AHMEDABAD	"	44
RELIEF WORKS—BREAKING STONE	"	50
CONVALESCENTS IN THE POOR-HOUSE	"	58
THE CORN SHIP "QUITO" IN BOMBAY	"	62
HEARING AND ATTENDING TO PETITIONS OF THE POOR	"	64
STARVING VILLAGERS, RAJPUTANA	"	68
FAMINE-STRICKEN	"	74
ON THE WAY	"	78
BHIL BOWMEN, RAJPUTANA	"	84
AT LAST	"	86
THE TREE UNDER WHICH THE REV. C. S. THOMPSON, C.M.S., DIED	"	88
OUR GUESTS	"	96
THE HORRORS OF FAMINE. PARTLY EATEN BY JACKALS WHILE ALIVE	"	100
STARVED	"	104
CREMATION OF FAMINE BODIES, AHMEDABAD	"	106

ILLUSTRATIONS

SORTING THE PATIENTS—GODHRA . . . . . *Facing p.* 108

THE STAFF THAT STUCK — CHRISTIAN NURSES IN FRONT . . . . . " 110

THE VALLEY AND SHADOW OF DEATH . . . . . " 114

GRAIN STORED AT GODHRA READY FOR VILLAGES . " 126

"LITTLE KOKO" . . . . . " 128

AGED BY HUNGER . . . . . " 138

FAMINE CHILDREN—EVERY-DAY SPECIMENS . . . " 146

RESCUED CHILDREN, AJMIR . . . . . " 152

GROUP OF ORPHANS, AJMIR—AFTER TWO MONTHS . " 156

GROUP OF ORPHANS, AJMIR—AFTER THREE MONTHS " 160

GROUP OF ORPHANS, AJMIR—AFTER FOUR MONTHS " 162

THE KITCHEN AT TILAUNIA . . . . . " 166

"CHRISTIAN HERALD" CORN READY FOR DISTRIBUTION . . . . . " 170

WAITING TO PURCHASE CHEAP GRAIN . . . . " 186

FRUIT BEARING — BISHOP WARNE BAPTIZING ORPHANS AT BARODA . . . . . " 192

ORPHAN BOYS BAPTIZED BY BISHOP WARNE AT NADIAD . . . . . " 196

PREFACE

This book is not the outgrowth of the dreamy meditations of a recluse. It is not the result of a morbid imagination. It is not a book of fiction. It is not written to gloat over unprecedented human miseries, nor from a desire to be sensational, nor to hold up horrors to a benevolent and sympathetic public.

It is rather written from the stand-point of the most tangible of all facts, the social and physical life of a people, to record some of the natural, economic, and political conditions under which they exist, and to preserve certain details of recent events of universal human interest while fresh in the memory and while contemporary corroborating testimony is readily available.

It is written, too, by one who has spent the most of his life in India, and who, in the late famine, took a humble part in trying to save life and relieve distress. Others did more, but none could have had a deeper appreciation of existing need nor a greater desire to relieve it. It is essential to a clear understanding of the calamity to know something of the history of famines in India, of the conditions under which they arise, of the causes which produce them, and of the efforts put forth by the government and by private benevolence to save and relieve the stricken people. Hence, these subjects have been included.

It is said that "one half the world does not know how the other half lives"; but recent events have shown

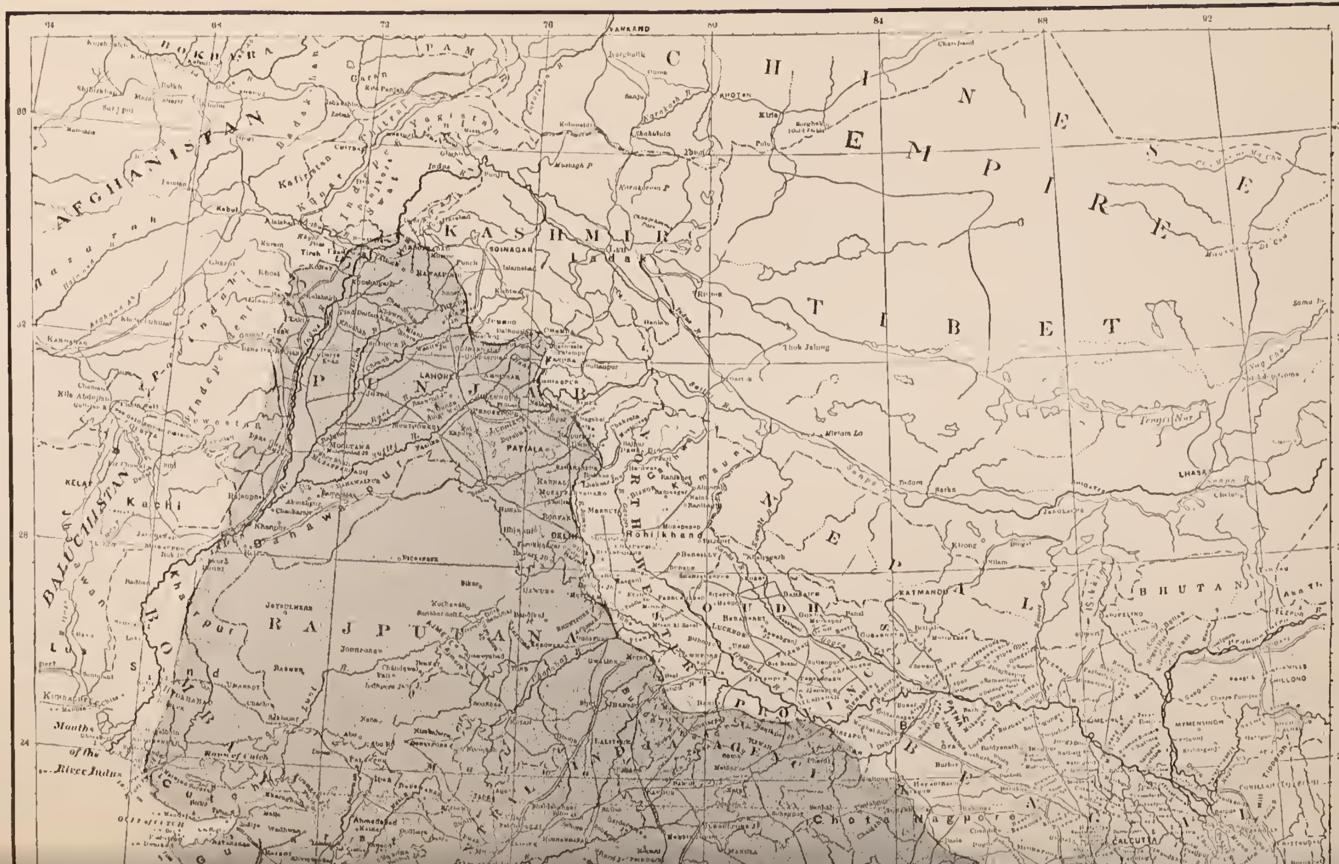
that one half the world has been interested in keeping many millions of the other half alive. As chairman of one Famine Relief Committee and member of several others I was jointly responsible for the distribution of several hundreds of thousands of dollars, mostly contributed by the people of America. These kind donors doubtless have a desire, as they certainly have a right, to know what became of their contributions. I have, therefore, endeavored to give an account of famine relief in at least part of the afflicted provinces, that they may know, from one present, something of what became of their money, grain, clothing, and medicines so generously contributed. The famine, thank God! has gone, but thousands of waifs, mostly children under twelve years of age, are left as a legacy, to be fed, clothed, and trained. Many are aiding in this noble work. It may be seen from these pages from what a death, and at what personal risks, these waifs have been rescued. Many of them will grow into useful men and women. In this great famine millions have perished in spite of all that the most active measures and the most tender care could do. It is impossible that famine be ever entirely banished from India, but its horrors may be greatly mitigated and the distress of the people relieved.

In the preparation of this volume I am indebted to many for their valuable assistance; in fact, I have sought to give the facts, scenes, and incidents connected with the famine in the language of eye-witnesses, actively engaged in famine relief, and who wrote down at the time their vivid impressions. Numerous extracts from current literature, from letters written to friends and to the press, and from official documents, reports, and statistics have been quoted. I am especially indebted to the pages of the *Christian Herald*, of New York, and the *Guardian* and the *Indian Witness*, of India, for

current incidents. It has been the aim to give credit for these in the body of the work. The photographs were taken, as a rule, by famine relief officers and other helpers, as they went about their work among the people. Some few of them, perhaps, have been published before, but all help to illustrate and interpret the famine. I have sought to give the latest available statistics and the most reliable data from official sources. The full results of the late census were not yet published, and I had to make use of advanced sheets of the late Famine Commission's Report at the time this book was concluded. However, it is hoped that I have stated nothing which may be vitiated or disproved by their fuller facts and conclusions. For all imperfections the author can only ask the indulgence of the reader.

J. E. Scott.

Ajmere, N. W. P., India,
August 12, 1903



CHINESE EMPIRE
TIBET
AFGHANISTAN
BALUCHISTAN
KASHMIR
PUNJAB
RAJPUTANA
NORTH WEST PROVINCES
OUDH
NEPAL
BHUTAN
BENGAL
CENTRAL INDIA
Chota Nagpore
BOKHARA
PAMIR
Ladak
Rohilkhand
Kachi
Kharpur
Sind
BOMBAY
Gujarat
Mouths of the River Indus
YARKAND
KHOTEN
LHASA
Kabul
SRINAGAR
LAHORE
PATIALA
DELHI
LUCKNOW
KATMANDU
PATNA
CALCUTTA
Ahmedabad
KELAT
QUETTA
Kafiristan
Yarkand R.
Indus R.
Sanpo R.
Tengri Nor

MAP OF INDIA AND CEYLON. SHADED PART SHOWS FAMINE AREA

IN FAMINE LAND

I

GREAT FAMINES IN INDIA

"Famine is India's specialty. Elsewhere famines are inconsequential incidents; in India they are devastating cataclysms. In the one case they annihilate hundreds, in the other millions."—*More Tramps Abroad.*

From time immemorial there have been great, widespread, devastating famines in India. The historic faculty being deficient in this slow, plodding people, they have failed to record their sufferings, so that we have no complete record of these awful periodic calamities. But there are hints. On good authority we learn that five hundred years before Christ, in the reign of Jai Chand, there were great pestilence and famine in India. Whole provinces were depopulated in the reign of Musaood I., in 1022, A.D. Delhi and the Punjab were visited by famine in 1291, 1342, 1344–45, 1412–13, 1738, 1781–83, 1785, 1824–25, 1860–61, 1868–69, 1897, and 1900. In the Madras Presidency there were famines in 1811, 1824, 1833, 1854, 1877, 1888, and 1890.

Great famines ravaged the Northwest Provinces in 1770, 1783, 1803, 1819, 1837, 1861, and 1877. In 1344–45 the famine was almost universal throughout India, and so severe that the Emperor Muhammad was not able

to get supplies for his own family. There was a great famine in India in 1491. In 1521 and in 1540–43 there were famines in Sind. One of the great famines of history was in 1631. It prevailed over almost the whole of Asia, and was especially severe in Hindustan. "It began," says the historian, "from a failure of the periodical rains of 1629, and was raised to a frightful pitch by a recurrence of the same misfortune in 1630. Thousands of people emigrated, and many perished before they reached more favored provinces; vast numbers died at home; whole districts were depopulated, and some had not recovered at the end of forty years. The famine was accompanied by a total want of forage and by the death of all the cattle, and the miseries of the people were completed by a pestilence such as is usually the consequence of the other calamities."

Famine often waited upon war. "After the conquest of Lodi," says Mr. Mills,[1] "the war in the Deccan was little else than a series of ravages. The princes were able to make little resistance. A dreadful famine, from several years of excessive drought, which prevailed throughout India and a great part of Asia, added its horrid evils to the calamities which overwhelmed the inhabitants of the Deccan." There was another great famine during the reign of Aurangzeb. "The third year of his reign" (1665), says the author quoted above,[2] "was visited with a great famine, a calamity which ravages India with more dreadful severity than almost any other part of the globe. It was occasioned by the recurrence of an extraordinary drought, which in India almost suspends vegetation, and throughout the principal parts of the country leaves both men and cattle destitute of food."

[1] *History of India*, vol. ii., p. 263. [2] *Ibid.*, p. 278.

In 1770 Bengal was devastated by the most awful famine which, according to Colonel Baird Smith, had ever visited India.[1] It is stated that one-third of all Bengal, one of the most fruitful presidencies in India, lay "waste and silent" for twenty years. A brief account of it is given below:

"The crops of December, 1768, and August, 1769, were both scanty, and prices became very high; and throughout the month of October, 1769, hardly a drop of rain fell. The usual refreshing showers of January to May also failed in 1770, in which year, until late in May, scarcely any rain fell. The famine was felt in all the northern part of Bengal as early as November, 1769, but by the 4th of January, 1770, the daily deaths from starvation in Patna were up to fifty; and before the end of May, one hundred and fifty. The tanks were dried up, and the springs had ceased to reach the surface, and before the end of April, 1770, famine had spread desolation. In Murshidabad, at length, the dead were left uninterred; dogs, jackals, and vultures were the sole scavengers. Three millions of people were supposed to have perished. It is also said that within the first nine months of 1770, one-third of the entire population of lower Bengal perished for want of food."

In writing of the famine of 1770, Macaulay states:

"In the summer of 1770 the rains failed; the earth was parched up, the tanks were empty; the rivers shrank within their beds, and a famine, such as is known only in countries where every household depends for support on its own little patch of cultivation, filled the whole

[1] *Vide* Romesh Dutt's *Famines in India*, p. 1.

valley of the Ganges with misery and death. Tender and delicate women, whose veils had never been lifted before the public gaze, came forth from the inner chambers in which Eastern jealousy had kept watch over their beauty, threw themselves on the earth before the passer-by, and with loud wailings implored a handful of rice for their children. The Hoogly every day rolled down thousands of corpses close to the porticös and gardens of the English conquerors. The very streets of Calcutta were blocked up by the dying and the dead. The lean and feeble survivors had not energy enough to carry the bodies of their kindred to the funeral pile or the holy river, or even to scare away the jackals and vultures that fed on human remains in the face of day."

Still another account is given in *England's Work for India*, thus:

"All through the hot season the people went on dying. The husbandmen sold their cattle; they sold their implements of agriculture; they devoured their seed grain; they sold their sons and daughters, till at length no buyer of children could be found; they ate the leaves of the trees and the grass of the field, and in June it was reported that the living were feeding on the dead. Two years after the dearth, Warren Hastings made a journey through Bengal, and he states the loss to have been at least one-third of the inhabitants, or, probably, about ten millions of people. Nineteen years later Lord Cornwallis reported that one-third of Bengal was a jungle inhabited only by wild beasts."

There was also a terrible famine in Bengal in 1866, when, it is estimated, one million people perished.

Rajputana, always a dry and sandy country, without

DISPOSAL OF THE DEAD IN FAMINE TIME

rivers or canals, has frequently suffered from terrible famines. In 1812–13 Marwar was ravaged by locusts, and the annual rains failed, and immense numbers perished on the field, or migrated, only to meet a like fate. In 1833 not a drop of rain fell in Ajmir. Again in 1847–48 there was a famine. In 1868–70 there was another great famine, which was especially severe in Rajputana. Of this it is said: "Rajputana, with its area of desert and its scanty water supply, was most affected. It is usual in time of scarcity for the population of the more arid district to migrate to the more fertile states, but on this occasion all were alike parched by the drought, which was the most calamitous on record. Thousands of the famine-stricken poured into British territory in search of food, greatly aggravating the burden already felt there. The famine of 1868, in Rajputana, in severity surpassed that of 1813, which was the most calamitous of which they had record. It was more severely felt in Marwar, the northern portion of which was deserted." There was no railway, and there were very few roads in Rajputana in those days, and consequently no grain could be brought in from outside. Marwar famine relief at that time was not what it is now. It is estimated that a million people perished, or migrated, from Rajputana alone, during that year of awful suffering. The recent famines, following each other in 1890–92, 1896–97, and 1899–1900, still leave upon the saddened land the marks of their devastation. Concerning the famine in Ajmir-Merwara the Report of the Indian Famine Commission, 1898, states:

"In 1890–92 severe distress was experienced in the British districts of Ajmir-Merwara, covering an area of 2710 square miles, and containing a population of 543,000. The adjoining native states were similarly

affected in a greater or less degree. In the first period, dating from the deficient monsoon rains of 1890, and the consequent failure of the rain crops of 1890 and the *rabi* of 1891, distress was chiefly confined to the Todgarh subdivision of Merwara, and to the southern portion of Ajmir, and nothing more than moderate scarcity prevailed. But with a still more pronounced failure of the monsoon of 1891, and of the *kharif* and *rabi* crops of 1891–92, distress became severe and general, and was not alleviated until the bounteous autumn rains of 1892 restored agriculture to its normal course. The average annual rainfall of the tract is small, being a little under twenty-one inches. In 1890 only twelve inches fell in Ajmir, and thirteen and one-half inches in Marwar. In 1891 the Ajmir rainfall was only eight and one-half inches, and that of Marwar ten and one-half inches. In neither year did a sufficiently heavy fall of rain occur at any date to fill the irrigation tanks, on which much of the cultivation depends. The estimates of the four harvests dependent on the rains of these two years place the yield in the two districts at about one-quarter of the average. Grass, fodder, and water also failed. Many of the cattle were driven off to more favored districts in Meywar, and many died. The losses on this account fell even heavier on the agriculturists than the loss of crops, and when the monsoon rains of 1892 came, great difficulty was experienced in placing the normal area under the plough. In its intensity and duration the drought of 1890–92 was as great as any of the great droughts which have visited this tract of country in the past, among which the drought of 1812–13, the drought of 1847–48, and the drought of 1868–70, are the most memorable."

In the famine of 1896–97 the Bikanir, Bharatpur, and Dholpur states in Rajputana were the most affected, but

all the states experienced short harvests, and in many places, there being no relief works, there was much distress. The famine of 1899–1900 in Rajputana, as elsewhere, was the worst in the memory of man. It is stated that there lives in the Jodhpur State an ascetic, one hundred and eight years of age, who remembers the great famine of 1812, and is of the opinion that the destruction of cattle in the recent famine far exceeded anything he has ever experienced. In the states west of the Aravali mountains, Jodhpur and Bikanir, the famine was especially severe, but it may be said that all of Rajasthan was smitten by this awful drought and the people were suffering for want of water, crops, and fodder.

In India nearly every year finds some place of greater or less extent in distress. It may not amount t actual famine, but for some reasons there have been scant harvests. Sometimes locusts, at others hail, and occasionally too much rain, destroy the crops.

The following table, compiled by the Famine Commission, shows the frequency of drought, the area and population affected, and the maximum relieved on any one day, from 1884 to 1896.

Province affected	Year of the famine or scarcity	Area affected, in square miles	Population affected	Maximum daily number employed on relief works	Maximum daily number relieved gratuitously
Punjab	1884			4,620	
Lower Bengal	1884–85	970	472,000	20,800	
Madras	1884–85	3,000			
Central Provinces	1886–87				
Behar	1888–89	1,000		42,000	4,000
Orissa (Tributary States)	1889		100,000	900	2,700
Madras (Ganjam)	1888–89	2,500	1,100,000	21,000	104,000
Kumaun and Garhwal	1890				
Kamaun Division and Dehra Dun	1892				
Madras	1891–92	22,700		92,583	6,061
Bombay (Deccan)	1891–92	9,484	1,467,000	5,700	
Bengal and Behar	1891–92	5,710	3,880,000	77,800	2,580
Upper Burma	1891–92	10,000	800,000	30,000	
Ajmir-Merwara	1890–92	2,710	543,000	33,913	

Concerning these famines the Report of the Indian Famine Commission, 1898, states:

"Of the famines here described, the gravest were the Ganjam famine of 1889 and the Madras famine of 1890–92. On these occasions the loss of crops appears to have been almost as great as that which occurred in the same tracts in the late famine. In the scarcity which visited Behar in 1891–92, the crop failure in a portion of North Behar approached, in its completeness, the crop failures of 1873–74 and of 1896–97. In none of these cases was relief required on anything like the scale found necessary in 1896–97. The explanation must be sought in the unprecedented rise in prices which distinguished the late famine, and in the general paralysis of industry which so wide-spread a calamity occasioned. The experiences of the intervening years between 1880 and 1896 point to the conclusion that scarcities occurring over limited areas while the rest of the Indian continent is prosperous can be successfully dealt with by a very moderate expenditure of money and without disturbing the ordinary administration."

During the past century there have been two bad seasons to every seven good ones in India. The great famines have occurred at intervals of about twelve years. There have been seven great famines in the nineteenth century, affecting at least two hundred millions of people. The mean annual rainfall for the whole of India is forty-one inches, and during the past twenty-five years it has ten times fallen below that. During the reign of Queen Victoria, Empress of India, there were at least eight famines in India; concerning the mortality attending all but the last, by far the most

destructive of all, Mr. Robert Scott, of the *Christian*, London, has gathered from official sources that "in the famine of 1837–38, 8,000,000 people were affected, and 800,000 died. In 1860–61, 13,000,000 were affected, and upward of 1,000,000 perished. In 1863 a quarter of the population died in some of the districts. The total deaths were enormous; nearly the whole of the laboring population were swept away. In 1866 nearly 1,000,000 perished. In 1868–69 1,250,000 persons, according to the government estimate, died of hunger. In 1876–78 the mortality exceeded 5,250,000. In 1896–97, in June, of the latter year, there were no fewer than 4,500,000 persons in receipt of relief, and Lord George Hamilton stated at the Mansion House that at that date upward of ten million pounds sterling, had been disbursed in relief; but at a later date, when the sum total was arrived at, it was stated in the columns of the *Times* to amount to the almost incredible sum of ninety million pounds sterling."

It is difficult to give in exact terms the extent and ravages of the late famine, but not less than 400,000 miles of territory and 60,000,000 of people were affected, and the sufferings and mortality were beyond the power of the human tongue to describe.

Says Mr. Dutt:[1] "Within the last forty years, within the memory of the present writer, there have been ten famines in India, and at a moderate computation the loss of lives from starvation and from diseases brought on by these famines may be estimated at fifteen millions within these forty years. It is a melancholy phenomenon, which is not presented in the present day by any other country on earth enjoying a civilized administration."

[1] *Famines in India*, p. 16.

II

THE CAUSES OF FAMINE

"Who hath gathered the wind in His fists? Who hath bound the waters in His garment?"—*Proverbs*, xxx., 4.

The primary cause of famine in India is the failure of the monsoon. It is entirely beyond the control of man. The monsoon is the periodical wind blowing off the sea and carrying with it over the great plain the water-filled clouds, which drop their fruitful showers as they fly. When this wind fails, or is deflected, at the proper season, the rains fail, the crops fail; and when the crops fail, untold misery and death and ruin are the result.

The monsoon, then, is India's salvation. The word is of Malay origin, and means "seasons," and is thus applied because, in tropical countries, the regular motion of the trade-winds is arrested by these periodical gales, which blow from one direction for one half of the year and from the opposite during the other half, the southwest monsoon prevailing north of the equator from April to October, and the southeast monsoon south of the equator during the same period, while from October to April the northwest monsoon blows south of the equator and the northeast monsoon north of the equator, the only modification being that the time of the occurrence of the southwest and northwest monsoons is affected by the distance from the equator. If we would seek for the cause of the monsoons we must in-

quire of the sun during his apparent annual progress from one tropic to the other. He heats up India from April to June, until the rarefied atmosphere arises in haste and rushes out to sea, while the moisture-laden air rushes in to take its place, and so "watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater." I cannot make it clearer than by quoting from Brocklesby's *Meteorology* (pp. 80, 81.):

"These stated rains originate in the change of the periodical winds, by which the union of vast volumes of air, differing in temperature, is rapidly effected. Early in the month of June the soil of the peninsula becomes intensely heated by the vertical rays of the sun, and powerful currents of rarefied air then ascend from the earth. To supply the deficiency thus created, the warm and humid atmosphere of the equatorial seas flows in, constituting the southwest monsoon; this wind now mingles with the cool, dry air, which the northeast monsoon, for the six previous months, has been constantly bringing to the peninsula from the polar and temperate climes, and thus produces a combination favorable to the precipitation of rain upon a most extensive scale.

"The southwest monsoon does not, however, bring rain to the whole of India. Parallel to the western coast runs a chain of high mountains, termed the ghauts; here the monsoon is arrested in its course, and most of the moisture with which it is charged is precipitated ere it arrives at the central table-land of Mysore. On the eastern, or Coromandal coast, its influence is not felt, and the seasons are here reversed. From March till June the winds are hot and moist, blowing mostly from the south, over the Bay of Bengal; from June to October

the heat is very great, but about the middle of the latter month the cool, northeast monsoon commences, bringing the periodical rains, which terminate by the middle of December, the monsoon continuing to blow until the beginning of March."

As we have seen, the famines in India, as a rule, have been the result of a failure of the rains following the failure of the monsoon, which is regulated by the sun. All this is beyond men's control. Here we enter the sphere of Divine Providence. But famine is such a cruel thing and affects so many millions of God's helpless creatures, many of them innocent, that it is difficult to reconcile it with the fatherhood of God.

As one has put it: "The recurrence of famine is a severe test of one's belief in the doctrine of Divine Providence, as it is generally presented. The problem is not easy of solution. Epidemics of disease are doubtless the result of violation of sanitary law. War is the outcome of human imperfection and limitation. And so we may go through the list of physical evils which afflict humanity, and account for them without disturbing the belief that the administration of the affairs of the world and the direction of the forces of nature are in the hands of Almighty God. But we cannot affirm that unpropitious seasons are the result of man's misconduct; we can only say that the disastrous results of bad seasons are aggravated by the indolence or neglect or stupidity or shiftlessness of men. Perhaps it is true, as some have affirmed, that Providence has supplied India with abundance of all things required for the needs of all her inhabitants, and if men would use the intelligence God has given them in husbanding and utilizing this abundance India would have a famine insurance which would suffice for even such famines as

that which now prevails. There is no doubt that, in the year 1899, the aggregate rainfall of India was quite sufficient for the whole land. The trouble is, it was not well distributed. Chirapunji had about six hundred and fifty inches, the largest amount ever recorded, while on the opposite side of the peninsula the deficiency of rain was just as remarkable. Perhaps it is God's plan that men should assist in distributing what He gives, be it water or food, or any other good thing He has provided for men. If we take this view of the case, the difficulty in regard to Providential control disappears. Yet we, in the impatience of our own limitations, cannot help asking why some of the floods of rain which devastated Assam could not have been sent to the other side of the peninsula. Did the machinery break down? Or is the disaster a necessary condition of the limitations which inhere in all things finite."

The machinery did not break down. God is back of His laws. Famine is the result of law. Law is eternal; and He who is working out eternal principles, who permitted sin, and death, and pestilence, and plague, and storm, and flood to enter and remain in the world, will in the end bring to the greatest number the greatest good by permitting a famine to occur. Man needs such examples of the Power above, of his own helplessness, and such calamities arouse the benevolence and charity and unselfishness, and call out the ingenuity and prudence and skill and effort of man in endeavors to mitigate and overcome the evil. A theory has been adduced that famines are caused by a deficiency of sun-spots, or that, at least, the recurring famines always fall upon years either immediately succeeding, or in close proximity to, the time of minimum sun-spots. This may be fanciful, but Dr. W. W. Hunter pointed out, about the year 1877, from data gathered in the Madras Presidency,

that the years 1811, 1824, 1833, 1854, 1866, and 1877 were famine years, and that the minimum sun-spot occurred in 1810, 1823, 1832, 1856, 1867, and 1878. From the fact that from the year 1813 to 1876 the average rainfall in Madras was 48.51 inches, and that during the famine years the fall was far below this, and from the association of the rainfall and the sun-spots between these years, it may be concluded that "the minimum period in the cycle of sun-spots has been a period of regularly recurring and strongly marked drought in south India."

But famine cannot all be blamed upon the monsoon or upon the sun. There are conditions in India which are favorable to famine. India is a poor country. It is inhabited by a race of agriculturists, who are dependent upon their crops, which in good years are barely sufficient to feed them. It has been estimated by Sir Arthur Colton that two acres of rice-land will feed seven people for a year. A family of five can live on less than six pounds of grain per diem. The fact is, very many live on very much less than a pound a day. In India the farmers—*i.e.*, the masses of the people—have no surplus. They live from hand to mouth, with but very little in their hand. So that the conclusion has been reached that "food at three times its ordinary price, at a season when some months must elapse without relief, means famine in the greatest majority of cases, while in some cases famine comes long before that rate is reached. When the rate rises to four times the ordinary standard, it is probably accompanied by famine of a very severe description." Millions of people are living just on the border-land of famine. Sir William Hunter has estimated their number at forty millions, and, indeed, it has been confidently

stated that "at least over a hundred millions of the population of India scarcely ever know, from year's end to year's end, what it is to have a satisfying meal, and that it is the rule, and not the exception, for them to retire to rest, night after night, hungry and faint for want of sufficient and suitable food." Commissioner Booth Tucker, who was a magistrate in India for a number of years, after dividing the lower stratum of society into twenty-five millions of poverty-stricken, laboring classes, earning less than five rupees a month for the support of their families, and twenty-five millions destitute and unemployed poor, who earn nothing at all, and who are dependent for their livelihood on the charity of others, says of them:[1]

"Besides the 25,000,000 who constitute the actual destitute and criminal population, we estimate that, at a very low computation, there are 25,000,000 who are on the border-land, who are scarcely ever in a position to properly obtain for themselves and for their families the barest necessities of existence. I do not say that they are wholly submerged, but they pass a sort of amphibious existence, being part of the time under water and part of the time on land, some part of their life being spent in the most abject poverty, and some part of it in absolute starvation—positively for the time submerged, and liable at any moment to be lastingly engulfed. These are the classes whose income never rises above five rupees ($1.66) a month, while more frequently it is under four rupees."

Bishop J. M. Thoburn, who has spent more than forty years travelling over all parts of India, says:[2]

[1] *Darkest India*, p. 43.

[2] *India and Malaysia*, p. 35.

"In most parts of the country, at least outside the large cities and towns, a man will work faithfully for wages not exceeding five or six cents a day, and on this pitiful sum he probably has to support a wife and from two to six children. To his credit, let it be said, he always does it without grumbling. The people of India, indeed, are among the most patient creatures to be found in the world. Dr. Hunter, who is recognized as one of the best-informed authorities on Indian subjects, affirms that there are more than forty millions of people in India who habitually live on insufficient food. I should be inclined to put the number much higher; but, leaving it at forty millions, it is a startling and, indeed, awful statement to make, and one which makes us think seriously about the present condition of our race. So far as my own observation has extended in India, I have been led to believe that not more than half of the people ever eat to repletion, but that, on the other hand, they provide two meals each day as well as they are able, and content themselves with such food as they can procure, whether it be absolutely sufficient or not.

"They spend very little in clothing, and literally live from hand to mouth the whole year round, so that their life is one long struggle against absolute want."

One of the saddest things in India at any time is the poverty and helplessness of the cultivating classes. They never seem to be able to save anything, nor do they seem to make much effort to do so. Many centuries of oppression and wrong have taken hope and courage out of them. Frugality and thrift are to them almost unknown. They seem to have no power to plan for the future. If nature is propitious they get a living, which is the end at which they aim, and if the monsoon

WAITING FOR FOOD

fails they inevitably fail with it. They live on less than three cents a day, and if they can get together two cents in the worst of times they will never go on relief works. They are quiet, uncomplaining, local, and domestic in their habits, and as long as they have a home they will never leave it. It is only when the thatch roof is fed to the cattle, or burned for fuel, and the cattle and their owners in extremities, that they gather up what little is left and go in search of food. And even then they do not always get it.

Many of them die on the road. They travel in the wrong direction, and never come to a land of plenty. If they arrive at relief works, they are too weak to work. There is, therefore, no bulwark against a bad year. The farmer has no "staying power." A rainless summer gives him "cleanness of teeth."

The general conclusion as to the condition of the people of India, arrived at by the Famine Commission of 1898,[1] was that while of late years the condition of the land-holding and cultivating classes and of skilled artisans, except weavers, has improved, yet "beyond these classes there always has existed, and there still does exist, a lower section of the community living a hand-to-mouth existence, with a low standard of comfort, and abnormally sensitive to the effects of inferior harvests and calamities of season. This section is very large, and includes the great class of day-laborers and the least skilled of the artisans. So far as we have been able to form a general opinion upon a difficult question, from the evidence we have heard and the statistics placed before us, the wages of these people have not risen in the last twenty years in due proportion to the rise in prices of their necessaries of life. The experience

[1] *Famine Report*, p. 363.

of the recent famine fails to suggest that this section of the community has shown any larger command of resources or any increased power of resistance. Far from contracting, it seems to be gradually widening, particularly in the more congested districts. Its sensitiveness or liability to succumb, is possibly becoming more accentuated, instead of diminishing, as larger and more powerful forces supervene and make their effects felt where formerly the result was determined by purely local conditions.

We may take this opportunity of remarking that the evidence given before us by many witnesses proved that in times of scarcity and famine in India, the rise in price of food is not accompanied by a rise in the wages of labor; on the contrary, owing to competition for the little employment available, when agricultural employment falls off the rate of wages offered and accepted is frequently below the ordinary or customary rate. Such wages, in times of famine prices, are not subsistence wages for a laborer with dependants to support. This explains and justifies the practice which able-bodied laborers often adopt of taking what private employment they can get at their homes or elsewhere, and sending their wives and children to the relief works. The fact also indicates that a practical difficulty in the way of the working of a principle was that remuneration on relief works should be always fixed so as not to attract labor for which there is existing employment elsewhere. But if the wage for such employment is not a living wage for the ordinary laborer with a family, the wage the family can earn on relief works must necessarily be higher.

The fact is, the average cultivator is in debt. He cannot lay by enough in the good years to tide him over the bad ones and pay his landlord (the government)

his revenue. Hence he must borrow. And the money-lender is at hand. He lets the cultivator have money, at an exorbitant interest, with which to pay the revenue, and takes a mortgage on the land as security, with this lamentable result, that the ryot becomes poorer and poorer and is inextricably entangled in the net of the avaricious and unmerciful *bunya* or money-lender. In famine times he goes to the wall. Here, then, we find a serious condition of things. Government demands, in most places, a fixed revenue from the cultivators. The cultivators, being unable to pay, borrow of the money-lenders, and find themselves hopelessly involved. Under these conditions it does not require a very unfriendly monsoon or a great deficiency of sun-spots to ruin them and enrich the Eastern confidence man—the *bunya*.

The late Dr. Carey, founder of the Agricultural Society of Bengal, says:[1]

"An independent husbandman, free from debt and looking forward with delight to the whole of his little crop as his own, is almost a phenomenon in the country. Most of them, through the wretched system which now prevails among them, are in debt perhaps for the seed they sow, are supplied with food by their creditors during all the labors of the field, and look forward to the end of the harvest for the payment of a debt, to which at least forty per cent. is added, and which, through the way in which it is exacted, is often increased to fifty per cent.

"We have known many instances in which the crops of two succeeding years have been pledged before a single clod of earth has been turned up, and this not in

[1] *Debt and the Right Use of Money*, p. 4.

the case of a solitary farmer, but of the greater part of the district."

Even the Indian government has felt the power of the money-lender, for at one time it was officially stated that "His Lordship in Council entertains no doubt of the fact that the laboring classes of the native community suffer enormous injustice from want of protection by law from the extortionate practices of money-lenders. He believes that our civil courts have become hateful to the mass of our Indian subjects from being made the instruments of the almost incredible rapacity of usurious capitalists. Nothing can be more calculated to give rise to wide-spread discontent and disaffection to the British government than the practical working of the present law."

As one has said:[1] "Shylock flourishes in India as perhaps in no other country under the sun. His name is legion. He is ubiquitous. He has the usual abnormal appetite of his fraternity for rupees. But, strange to say, he fattens upon poverty and grows rich upon the destitute. Whereas in other regions he usually concentrates his attention upon the rich and well-to-do classes, here he especially marks out for his prey those who, if not absolutely destitute, live upon the border-land of that desolate desert, and make up by their numbers for what they may lack in quality. He gives loans for the smallest amount, from a rupee and upward, charging at the rate of half an anna per month interest for each rupee, which amount to nearly thirty-eight per cent. per annum.

"As for payment, he is willing to wait. Every three

[1] *Darkest India*, p. 24.

years a fresh bond is drawn up, including principal and interest. Finally, when the amount has been sufficiently run up, whatever land, house, buffalo, or other petty possessions belong to the debtor are sold, usually far below their real value. I remember one case which came before me when I was in government service, where the facts were practically undisputed, in which a cultivator was sued for 900 rupees, principal and interest, the original debt being only ten rupees' worth of grain, borrowed a few years previously. Ultimately it was compromised for about 100 rupees. This is by no means an exceptional case."

Of course, the Indian ryot is often improvident and extravagant. He is not very prudent and far-seeing. He lives his simple life, getting what little enjoyment he has out of present environments. Social customs and religion require him to spend a good deal of money on the marriage of his daughter and at the funeral of his father. Says an Indian writer:[1]

"We heard the other day of the sum of 15,000 rupees having been set aside by the parents to be expended on the marriage festival of their son. Even the poorer classes in India are given to such reckless expenditure, and we know of several families who have been ruined forever by a hopeless contraction of debts from those veritable Shylocks, the *sowcars*, or money-lenders.

"And yet, strange to say, these are the very people who are so fond of money, and do even the most menial service to add something to their purse."

Funerals are almost as expensive. In some places

[1] *Debt and the Right Use of Money*, p. 6.

the average cost of the funeral ceremony for an old member of a Hindu family is 500 rupees. Men have been known to give their land and then sell themselves to the money-lender in order to get money for marriage expenses. In many places the Hindus murdered their infant daughters in order to avoid these ruinous charges. Besides this, there are countless other religious and social ceremonies which must be observed. The Hindu attends religious festivals and travels many miles to visit shrines. He gives to his priests and makes offerings to his gods. As a rule, nature is kind to him. It has provided him with a wonderful soil, which ordinarily produces, with a minimum of toil, two and three crops a year. But he is a slovenly and unscientific cultivator, and his land is deteriorating. In the light of all these facts it is plain that the people of India are in a state of unpreparedness for famine. It is plain, too, that not only nature, but man also, has much to do with bringing about famines in India. Nature initiates, and man is in no condition to withstand or endure their ravages. In summarizing the human part, among the things which make for famine in India are lack of thrift, a fixed and sometimes excessive land revenue, the extortion of *bunyas* and money-lenders, over-population in some places, and failure to develop the industrial resources of the country.

III

PREVENTION OF FAMINE

"Our remedies oft in ourselves do lie,
Which we ascribe to Heaven."—*Shakespeare.*

It is easy to theorize as to the best way of preventing the recurrence of famines. While it is doubtful if they can ever be entirely prevented, for certainly the natural laws will continue in operation and the meteorological changes recur, yet there are many things which can be done to lessen their severity and to ameliorate the condition of the people. They can be taught more thrifty and frugal habits; excessive population can be avoided by encouraging emigration to other less populated parts;[1] revenue can be remitted, reduced, or suspended; a legal interest can be fixed, thus preventing exorbitant usury; alienation of landed property may be, except under certain conditions, disallowed; industries can be encouraged; and, above all, railways and canals may be greatly extended. The usefulness of the former has been proved in famine times by the rapid transportation of food into the affected parts. The Famine Commission of 1898 thus pointed out the utility of railways:[2]

"It is clear that the very marked tendency to equalization of prices throughout India is due to the great ex-

[1] The average density of population is 184 to the square mile, the same as France, but in some parts there are 934 to the square mile.
[2] *Indian Famine Commission*, 1898, p. 359.

tension of railways and to the opening up of large tracts of country formerly provided with inadequate means of communication. On almost all the railways in India the sanctioned rates for grain freight vary from one-third to one-tenth pie per maund per mile, though on two lines the permissible maximum is .44 pie per maund per mile. Within these limits, the actual charges are at the discretion of the railway administration, and generally vary according to distance. We have ascertained that during the famine special rates for grain freight were sanctioned on all lines, the percentage of reduction varying considerbly on different lines and on different lengths of the same line. The maximum percentage of reduction appears to have been sixty per cent. From the information before us as to the rates actually charged during the late famine, we infer that in future famines the rate for the carriage of grain by rail may be estimated at about one and one-quarter annas per maund per one hundred miles for distances not exceeding five hundred miles, at one anna per maund for distances exceeding one thousand miles, and at about one and one-eighth annas for distances between five hundred and one thousand miles. In 1880, according to the Famine Commissioners, the charge for transport between the most distant parts of India connected by rail, was about one anna per seer; and grain could be bought costing twenty-four seers per rupee in northern India, and sold, with fair profit, in southern India at eight seers the rupee. At the present time, grain would be carried one thousand miles for a little over ten annas per maund of forty seers; and wheat, selling in the Punjab at twelve seers the rupee, could, if on the line of rail, be placed one thousand miles off and sold at ten seers the rupee."

We know the usefulness of canals.[1] The Greek Megasthenes, 300 years B.C., found about Patna "the whole country under irrigation." The great Akbar, in 1568, commanded his son to build a canal, so that "this jungle, in which subsistence is obtained with thirst, be converted into a place of comfort free from evil"; and the canal exists to-day, as a monument to the great emperor's statesmanship and engineering skill. The total amount expended by the British government on canals for irrigation and navigation in India up to the year 1897 was £37,000,000. About fifty years ago the late General Sir Arthur Cotton and his coadjutors executed magnificent canals in connection with the great rivers of the Madras Presidency — the Godavari, the Kistna, and the Cauvery, which give an ever-increasing revenue as well as prosperity to the people. Concerning the magnificent Ganges Canal it has been stated:[2]

"In 1837–38 there was a terrible famine in north India. The peasants, for years afterwards, employed it as an era by which to calculate their ages. This led government to commence, in 1842, the Ganges Canal, which in its earliest form was opened in 1854. In 1866 a continuation of the main line to Allahabad, known as the Lower Ganges Canal, was recommended. The Upper Canal takes away about half the water of the Ganges, near Hardwar, and distributes over the upper part of the country between the two rivers. It rejoins the Ganges at Cawnpore. The Lower Ganges Canal is a southward extension of the Ganges Canal, with which it has direct communication. The head-works draw their supply from the river near Rajghat, and the canal waters the

[1] There are now about twenty-five thousand miles of railways and fifteen thousand miles of navigable canals in India.

[2] *Tour Round India*, p. 34.

lower part of the Doab. The two canals have 1000 miles of main channels and 4400 miles of distributaries. The annual value of the crops irrigated by them is estimated at four crores of rupees. When the country beyond their range has been like a desert, the portions watered have borne luxuriant crops. They are the greatest irrigation works in the world."[1]

It is doubtful, however, whether any one enterprise will avail completely, but all can be conjointly used to the bettering of the condition of the vast population. To show how opinions differ on the subject of prevention of famine, it may be stated that only recently it has been pointed out that:[2]

"Desirable as it is that irrigation should be extended wherever practicable and remunerative, such extension would never solve the famine problem. The real remedy lies in the introduction of foreign capital, the development of the material resources of the country, and the removal of the surplus population from the overcrowded occupation of agriculture. The viceroy has shown a practical sympathy with new industries in India, but conditions will never be wholly and completely favorable as long as any attempt is made to control business affairs, at any stage, on official lines."

The author of a recent book on *Famines and Land Assessment in India*[3] seeks to show that "the resourceless condition and the chronic poverty of the cultiva-

[1] The acreage irrigated by government irrigation works on the 31st of March, 1900, was 13,430,841, for the whole of India.

[2] *Famine Facts and Fallacies*, by J. D. Rees, C.I.E.

[3] *Famines and Land Assessment*, by Romesh Dutt, C.I.E., vol. xiv., pp. 16, 17.

tors" are due to over-assessment of the soil on the part of the government. He says: "The land is fertile, the people are peaceful and loyal, and generations of British administrators have been trained in the duties of Indian administration. And yet famines have not disappeared. The immediate cause of famines in almost every instance is the failure of rains, and this cause will continue to operate until we have a more extensive system of irrigation than has yet been provided. But the intensity and frequency of recent famines are greatly due to the resourceless condition and the chronic poverty of the cultivators, caused by the over-assessment of the soil on which they depend for their living."

He goes on to say that "We have no wars within the natural frontiers of India now, but peace has not brought with it a reduction in the public expenditure or in the public debt. India," he says, "maintains the most expensive foreign government on earth, and one-third or one-half of the net revenues of India is sent out of India every year, instead of being spent in the country to fructify her industry and trades. Land revenue is the most important item of the Indian revenues, and so it happens that the taxation falls heavily on the cultivators of the soil, and reduces them to a state of chronic poverty. They can save nothing in years of good harvest, and consequently every year of drought is a year of famine." He therefore maintains, and endeavors to prove by elaborate arguments, that the intensity and disastrous effect of famines "can be to a great extent mitigated by moderating the land-tax, by the construction of irrigation works, and by the reduction of public debt and the expenditure of India."

IV

THE GREAT FAMINE

"And the famine was sore in the land."—*Genesis*, xliii., 1.

THERE is no doubt that the famine through which India passed in 1899–1900 is the most severe on record, or, perhaps, the greatest drought in the world. The official report of the famine of 1896–97 states that[1] "the famine affected an area of about two hundred and twenty-five thousand square miles in British India, and a population of sixty-two millions. The area, which was severely affected, and to which relief operations were chiefly confined, may be put roughly at one hundred and twenty-five thousand square miles, with a population of thirty-four millions. In the direct relief of distress, apart from loans and advances to landholders and cultivators and remissions of land revenue, 727 lakhs of rupees (Rs. 7,270,000) were expended by the state. Relief was thus given to 821,000,000 of persons, at an average cost of 1.42 annas a day for each person relieved. This is equivalent to an average of 2,220,000 persons relieved day by day for the space of one year, at the rate of Rs. 32.7 per head per annum. It was the opinion of the Famine Commission, judging by the experience of the past, that the largest population likely to be severely affected by any future famine in British India might be put at about thirty millions,

[1] *Famine Commission*, 1898, p. 196.

that the average number of persons in such a famine likely to require relief continuously for one year might be put at from two to two and a half millions, and that the average cost of such relief would be about Rs. 50 a head a year."

India covers 1,574,450 square miles, and has a population of 290,000,000. The famine area of 1899–1900 covered more than four hundred thousand square miles, and affected quite sixty millions of people, or more than one-fifth of the entire population. It has cost the government the enormous sum of ten crores of rupees, besides advances made to landholders and cultivators, and there must be added to that the amount contributed by private charity.[1] As will be seen from a study of the accompanying map, it embraced all the central and western parts of India, from Hyderabad to Lahore and from Jabalpur to Kathiawar. Beginning in the Deccan, all the fair southland was more or less smitten. It commenced with the failure of the monsoon in 1899. In March, 1900, when the worst had not been reached, a visitor wrote:

"The barren lands of the Deccan, none too rich at best of times, are fast being turned into tracts of dismal, sun-cracked, desert-chirred earth, whose friable edges are caught by the wind and sent flying in clouds of pungent dust. No water in the wells; no water in the rivers. This is the report that comes in from the districts, and you can easily test it for yourself. . . . The central horror of this famine lies in the fact that the misery and torment of a water famine have to be endured, together with a famine of food for people and fodder for beasts."

[1] Report of Viceroy to Legislative Council, October, 1900.

The same writer[1] goes on to say:

"During the last few days I have met scores of family parties on tramp to the works, the mother carrying the latest born in a basket on her head and the last but one in her arms or on her back, and the father and elder children dividing the burden of family goods, which generally consist of a few pots, a bundle in a blanket, and perhaps the hand-mill for grinding. A woman came marching into a camp in Khandesh the other day with two babies in the basket on her head, one in each arm, and another couple clutching at her *sari*. It is sad to see these groups of refugees pacing the burning dust, with lips and throats too parched for speech, their garments often in shreds and their eyes hollow with hunger. The Indian in these parts never seems to be sorry for himself or to look for sympathy from others."

Coming farther north, the whole of the Central Provinces were overwhelmed by it. When the famine was at its worst, in August, nearly two and a half millions of people were on relief works, or about a fourth of the population. All that part of the Central Provinces in the northern part of the Deccan, between the Nerbudda and the Godavari, was dried up. Much of these provinces is composed of jungle-covered hills, where dwell many of the aboriginal tribes that were pressed back by the incursions of the Aryan immigrants. But where their ancient enemies, the Hindus, could not come, a more implacable foe, the famine, had found them out, and the people were living on the roots, seeds, bark, and leaves of trees. The Gonds, Kurus, and Bhils are

[1] Mr. Vangham Nash, in *The Great Famine*, pp. 12, 14.

a hardy people, but it was not much food they could get out of the young leaves of the pipal-tree or the roasted kernel of mango stones. Jabalpur, Bilaspur, Raipur, and Hurda languished under the awful drought. In every village there was "cleanness of teeth." In May, out of a population of ten and three-quarter millions in the districts affected, close upon a million and three-quarters were on government relief. Later on the numbers had advanced to two millions and a half. In Raipur, the great rice-growing district, six hundred thousand, or forty per cent. of the people, were on relief; and at Bilaspur, the neighboring division, a quarter of a million.

Cholera, of course, added its horrors to the rest. Even when there was food for the people, they could not be restrained from using contaminated water. A visitor to the famine camp at Tamerni, in May, saw "inside the two hospital sheds of wattle and mud a score or so of patients, with their women folk about them. Mothers were hanging over their children, brushing away the flies and moistening their lips, and in one corner of the shed stood a woman whose husband lay sick unto death, fanning him with her crimson *sari*. It was hot inside—anything from a hundred and five to one hundred and ten degrees—the sun came streaming in through the cracks in the roof of the matting, and the people were inconveniently crowded."

The Bombay Presidency, and all along the coast from Baluchistan to Mysore, came under the awful drought.

Rev. E. Fairbank, of Wadala, after visiting the relief camp near his station early in the year, wrote to the *Christian Herald:*

"Three years ago at the end of the famine there was less wretchedness and starvation than I saw here

to-day at the beginning of the famine. The misery is terrible. But still worse is the fearful emaciation, Living skeletons are on every side. The village *kulkarani* tells me that the children die soon after they reach the camp, being too far gone to recover. They might have lived had help reached them earlier. Last night a man died here who had travelled a long distance without proper nourishment, and had eaten absolutely nothing during the last three days of his journey.

"This famine is undoubtedly more severe in these parts than that of '76 or that of '96. One of the worst features is the lack of water. Rivers, usually flowing full at this time, are dry beds of sand. Wells that have never before failed in the memory of any one living have not a drop of water in them. The well that waters our garden, and has never failed since my father came here almost forty-five years ago, is dry this year."

Rev. E. S. Hume, of Byculla, Bombay, also wrote: "The present famine is affecting the higher castes and the well-to-do classes far more than the former famine did. There are places not far from Bombay, where whole companies of women, who not long ago were in comfortable circumstances, will gather, stark naked, around a stranger to beg for food and clothing. I saw distress in 1897, during the famine, but nothing to compare with that which is covering the land this year."

Rev. H. G. Bissell, of Ahmadnagar, tells this pathetic story:

"There is not a village in this whole district without its scores of empty houses witnessing to the wholesale desertion by sufferers from the famine. Husbands and fathers, in despair of caring for their wives and children, are abandoning them to fate and wander-

ing about irresponsibly in search of food. Not a month ago two children — little girls between four and five years of age—were found seated together near a cactus hedge. Each was supplied with a heap of the red, thorn-covered cactus fruit. The poor waifs were questioned, but were evidently so reduced by hunger that they seemed not to comprehend where they were, who had left them, or what they wanted.

"What mothers, delicate women, and children are suffering this season in the relief camps is past finding out. The government can plan for and relieve them only in a general way, and is doing so extensively, but private charity alone can meet exceptional cases. The struggle against want and hunger and cold and death is a desperate one this year."

In Gujarat, between the bays of Cutch and Cambay, and especially in Kathiawar, the famine was unusually severe. Gujarat, as a rule, has been exempt from famine, and hence the people were not prepared for what occurred. A lady writing from Ahmedabad, in February, 1900, says:

"According to the prognostications of the newspapers, the famine is month by month increasing in severity. It is calculated, however, that it has not yet reached its worst point. Rain cannot be expected until June, therefore distress will grow greater daily. As the resources of the people fail, the number of the starving must necessarily increase. The government have a terrible problem to solve—the famine is the worst they have ever had to grapple with. In the famine of 1897 and 1898, they received 150 lakhs of rupees ($5,000,000) from Great Britain and the colonies, the contributions of the charitable, but this year,

through the sad war in South Africa, they have not been able to receive such help. Yet in the 1897 famine, on New Year's Day only 1,000,000 persons were in receipt of relief; this year at the same date 2,750,000 were on the hands of the government, and since that time the number has nearly doubled. The prospects are gloomy and terrible indeed.

"The high-caste people are selling their wives' silver ornaments, and starving themselves in a weary struggle to try and keep some of their bullocks alive; for what can they do next monsoon, if they have no animals to plough with? And yet how fruitless and weary this struggle is is too plainly seen by the skeletons of the poor dead cattle to be seen on every hand in the villages. A few low-caste people who have managed to get a little capital have been able to do a good trade in skins and bones, but they are only a few, and it is a ghastly thought, reminding us of the vultures we constantly see in the fields holding their carnival of death. Sad sights and sounds are all around us. Yesterday a poor, desolate woman with five children came here, having walked fifty miles to beg us to take her children. She was formerly a woman in respectable circumstances. Daily, people come asking us to buy their little ones for a pound or two of grain. A young woman died of starvation outside our house a few days ago.

"What has increased the sufferings of the poor is that for the last ten days the most terrible cold snap has set in. We Europeans, in our good houses and with sufficiency of clothing and food and bedding, do not know how to keep ourselves warm—what must be the sufferings of these starving masses? What pitiful stories we hear! In one village where our people needed a house, one poor starving family, to secure the eightpence a month rent, turned out to live on the road."

Of the Panch Mahals, or five districts, in the eastern part of Gujarat, a jungle where the Bhils and Kalis have reclaimed some land and live by farming, hunting, and sometimes by stealing, it could be said early in May, 1900:

"Nearly adjoining the poorhouse at Godhra is a camp of 14,000 toiling sufferers. In spite of all that can be done for them, their condition is pitiable to a degree scarcely capable of realization. Men, women, and children are living out in the open, dried-up bed of a large lake, with nothing but a bamboo mat between them and the fierce sun, day after day. The little ones cry for water, but as they open their little mouths they are filled with the blinding hot dust which has been stirred up by 30,000 restless feet.

"As the remainder of the water gradually evaporated in the fierce heat, the people were surprised to see the fish so close they could be caught by hand. For two or three whole nights the famishing crowds seized, cooked, and devoured the fish as fast as they could. It is supposed that many of them ate fish which had turned fetid, but whatever the cause, a fearful form of Asiatic cholera broke out so suddenly that about two hundred perished the first day. Then the panic seized the multitude, and they fled in all directions, throwing down their tools and abandoning their dead and dying. The air became laden with the stench of putrefying bodies. While riding over to the burning ground behind my bungalow, to see that the bodies were being properly disposed of, I found that the bearers of the dead had themselves been stricken down in front of the pyre. The civil surgeon and I administered some medicine, and did all we could, but they collapsed. A young woman was carrying bricks for the Mission Orphanage

yesterday. She suddenly sank down on the ground, and, in spite of all that we could do, died within four hours. Her husband heard the news at four in the afternoon, and three hours afterward he also was dead. Their child followed. The people suddenly fall in the midst of conversation, and rapidly sink. In spite of all that the authorities can do the fearful disease has been spread abroad, and none of us can yet say what the end will be.

"The smell of burning bodies kept me awake a greater part of last night, and, even as I write, one of my workers calls out that a man is dying under the hedge of the compound. From early morning until dusk, parties of men under the collector and other officers are out gathering up the bodies of the dead. Whichever way we turn we discover these ghastly corpses, twisted and bloated, in almost every position which agony can produce. Cart-load after cart-load arrives at the poor-house under a police guard, and we set ourselves to sort out the living from the dead, because the stretcher-bearers are fleeing, and so the people are being brought in as best can be managed. During the last few days a thousand bodies have been picked up.

"Dr. Nightingale sets off in the morning with some food and medicine on the heads of coolies, and thus renders first aid. Some of the poor creatures die with the medicine in their mouths."

The Rev. Dennis Clancy, who visited the famine country in May, wrote: "It is at its worst in Rajputana and Gujarat, and the people who have suffered most from it are the Bhils, a hill tribe in the northern part of Gujarat. Forty per cent. of the people have already died from famine, and, as it is so difficult to get relief to them, owing to their distance from the railroads and

THE DEAD PIT—DAILY COMPANY

the roughness of the country, it is thought that at least forty per cent. more will die before the famine ends. The English government has been doing its utmost to relieve these people, as well as all other famine sufferers. As early as last cold weather, government sent 200 camels loaded with grain into this country, and since then the political officers have been employing many more, as the need increased. By means of this camel transport they have been supplying a large number of relief works under their care, and also some of the kitchens of the local missionaries. In order to keep the Bhils from plundering these trains, it is necessary for Sepoy escorts to accompany all convoys and stocks of grain. The missionaries here, as in other famine districts, are doing much to relieve the suffering. A missionary of the Church Missionary Society, the Rev. C. S. Thompson, did heroic work there, until he was stricken down with cholera and died after a few hours' suffering, attended only by his native servant, who died a few hours after his master. He was about one hundred miles from the railroad, doing relief work, and died under a tree. The tidings of his death did not reach his mission until about a week after he died. Then there were a large number who volunteered to take his place."

Mr. Hume wrote to Dr. Klopsch as follows: "Rev. W. Mulligan, of Panch Mahal, writes: 'Already our home has received twenty little waifs, and this morning the police asked us if we could not take a dozen more. I would have liked to accept them, but we have now as many as we can feed. The other day a Bhil woman was trying to sell her niece. The best offer she could get was five quarts of grain. She refused it and brought the girl to us.' Mrs. Fuller, of the Alliance Mission, reports that she has already taken charge of sixty orphan children. Rev. E. Fairbank, of Wadala, writes: 'Our

helpers are continually beset by people begging for a mouthful of grain. People come to us by the score, pitifully entreating us to help them. One poor fellow was so weak that in bending forward to make the customary *salaam* he could not recover himself, and fell on his face and was unable to rise.' Rev. J. B. Bawa, of Roha, reports the increase around him of the number of starving people, especially of helpless women."

In the Central India Agency, composed of sixty-four native states, which are more or less subject to the authority of Great Britain, lying between Rajputana and the Central Provinces, and which must be distinguished from them, the ravages of famine were unspeakable. In May, 1900, there were about two hundred thousand people on government relief works.

The whole of Rajputana,[1] with its twenty feudatory states and its 12,000,000 inhabitants, was affected, and, like many other places, it was just righting itself from the severe famine of 1897 when this awful storm struck it.

Miss Marks, of Ajmir, wrote to the *Christian Herald* in March: "Three years ago the *Christian Herald's* appeal to its readers for help resulted in the missionaries in India being able to succor thousands of famished people. We little thought then that like appeals would soon be needed; but famine, as gaunt and terrible as before, is now here, menacing millions of people. The centre of the trouble has now changed to Rajputana, though other districts are affected to a deplorable extent. We are daily witnesses of distress and suffering that are absolutely indescribable. Three weeks ago a company

[1] If in this book the author has more to say about the famine in Rajputana than in other provinces, it is only because he had larger personal experience there, it falling to his lot to administer famine relief in that needy field.

numbering 2000 passed through Kishangarh—a town near us—having sought help in another district. They had been disappointed, for they found famine everywhere, and they were returning in despair to their own villages. They said that hundreds had died of exhaustion and starvation by the road-side. It is awful to see the emaciated creatures and hear their cries. Even at this early stage of the calamity we cannot stir out without seeing children, and grown people too, who are mere skeletons."

There was scarcity in the whole of the Punjab, and severe famine over the southern part, and it was specially felt in the district of Hissar, of which we read: "The people of Hissar, in numbers that fluctuate from a hundred thousand to a hundred and sixty thousand, according to the work to be got elsewhere, are digging tanks and living in famine camps. Numbers of villages are absolutely deserted, and for more than six months past the worst famine within human memory has had its grip on Hissar. The scarcity of food is worst in this southern corner of the Punjab, but the fodder famine throughout the whole province has reached a point of such intensity that the Lieutenant-Governor has just declared that, in spite of all the efforts of the local government and the government of India, it is impossible to secure supplies for keeping life even in the indispensable plough cattle."

To sum up: All the western part of India, the Deccan, including the Nizam's dominions, the Central Provinces, the Central India Agency, the Bombay Presidency, including Gujarat (comprising Kathiawar, Cutch, and Borada), Sind, and Rajputana and the Punjab, especially the southern part, were hit by this awful famine. Mr. John Elliott, in his careful forecast of the monsoon of 1900, wrote, before the famine was at its

worst, that "the drought of 1897 extended over a larger area and was more severe than has occurred during the previous 200 years. So far as can be judged from the data collected by the Famine Commission, the drought of 1897 and the subsequent famine of 1899–1900, are unique in their extent of area, and probably also in their intensity. No such complete failure of the rains, after the first month of the monsoon, is on record."

On the 19th of January, 1900, the Viceroy of India held a special meeting of his council in Calcutta to consider the situation. At this time it was known from official estimates that in British territory about twenty-two million people were affected, and in the native states about twenty-seven millions more, or in all more than forty-nine millions of people were either starving or in great distress, while in many places cattle were being annihilated. The Viceroy, Lord Curzon, said the famine area had expanded, surpassing the worst fears, and they were now facing a cattle, water, and food scarcity of a terrible character. About three million five hundred thousand persons were already receiving relief. While in 1897 the world shared India's sorrow and contributed hundreds of thousands of pounds towards the relief fund, India now would have to struggle alone, for the thoughts of every Englishman in the world were centred on South Africa.

The outside world can have but a faint idea of the disastrous effect of the condition of things so coldly described in the official statement given, but the following extract, from the letter of a Bombay official, dated from Ahmedabad, affords some slight indication of it. He says: "I came here on tour, and find there is every evidence of famine, but the wholesale mortality of cattle is the most striking feature at present. I am afraid this will be the worst famine the Bombay Presidency, and

India generally, has had for very many years past, the area is so extensive and the failure of grass and crops so absolute, in addition to which the water supply is failing. In this usually fertile province of Gujarat, Rajputana, and Kathiawar they have had no such visitation within the century, and in the Deccan, alas! this is the second acute famine in three years. I went to the poor-house here, which has only been started a short time, for people who are picked up about the city precincts too weak to work and exhausted from want of food. There are already 220 in the house, little better than living skeletons. Some die every day in the poor-house. It is only the beginning of what will get worse, more acute, every month for at least six months to come. There is not the slightest doubt that were the British government not here now, whole provinces would get depopulated; and with all the resources at our command the government is scarcely able to stand the drain on its resources." It should be remembered that India had not yet recovered from the great famine of 1897, and that in parts of the famine-stricken area the plague also was epidemic and tending to spread, and that the war in Africa was demanding the nation's most liberal resources, and it was a time to husband and not expend her reserves.

V

THE FAMINE CODES

"And they said, Thou hast saved our lives."—*Genesis*, xlvii., 25.

A PROVISIONAL code for the guidance of officers in the time of famine was promulgated by the Indian government in 1883. Local governments were permitted to frame their own codes, and so there appeared separate codes for the different provinces. In 1889 the government sought to scrutinize these various codes, and hence the opinions of local governments on the working of the existing codes were taken. Revised codes were called for in 1893, and these form the basis of the present general famine code.

The main method of relief depended upon by the government in famine times is a system of relief works. The classification of relief-workers as (1) professional laborers; (2) laborers, but not professional; (3) able-bodied, but not laborers; and (4) weakly workers, was adhered to, and it was determined that as the system advocated in the provisional code of forming relief-workers into gangs had proved successful, workers, after having been duly classified, should be formed into gangs, and a task prescribed for each gang, on the performance of which, in whole or in part, each member of the gang should be entitled to the wage prescribed for his class, in whole or in part, in proportion to the amount of the task performed by the whole gang. The

tendency of these orders was to abolish the original plan of, so far as possible, employing all the able-bodied on piece-work, and allowing them to earn thereby something above the full ration wage by doing a full task. The use of the term "piece-work" in the codes was forbidden in future on the ground that piece-work, or payment by results, in famine operations, as distinguished from piece-work in the ordinary sense of the term, must be limited by the estimated and not the actual capacity of those employed. The sufficiency of the minimum ration, which had been questioned, was reaffirmed, but at the same time the method of calculating the wage from the ration, known as the "grain-equivalent" method, was introduced, and this practically allowed some increase in the scale of wages. Permission was also given to local governments, under certain conditions, to relieve the non-working children and dependants of relief-workers by means of allowances to the working members of the family, though for many reasons the government of India preferred that, whenever practicable, such persons should be separately relieved by the distribution of grain or of food cooked in kitchens.

The code first provides for regular reports of the seasons, crops, etc., in ordinary times, and the early apprisal of the approach of scarcity or famine in any part of the land, and indicates the preliminary action to be taken where there is distress, or likely to be distress. Perhaps in no country in the world are there such complete and elaborate reports made of crops, prices, rainfall, health of cattle, and all other circumstances affecting agricultural prospects. The code has most elaborate rules and regulations for the conduct of relief measures and the duties of superior revenue and engineer officers during famine.

The matter has been thus stated by the code:[1]

"The general scheme is to make the administrative area, called the district, the unit of famine relief administration, the district officer, subject to the general control of the commissioner of the division, being the agent of government for carrying out the measures of relief that may be determined on. The district officer is responsible for exercising general supervision over all works and arrangements for giving relief within his district and for their efficiency, and officers of all departments employed on famine duty within the limits of his district are subject to his orders on all points except those of a strictly professional nature. In addition to the staff ordinarily at his disposal for the current administration of his district, including, as it does, officers of such departments as the revenue, the police, and the medical departments, it is mainly through the agency of the officers of the public works department, and of the establishments of local bodies constituted by law within the district, that the district officer carries out the measures of relief."

In the code the various forms of relief are clearly indicated and the rules for their operation stated. The following are the leading relief measures:[2]

(1) Circle organization, or the system by which affected districts are divided into circles of convenient size for relief administration; (2) Gratuitous relief, at the homes of the people, to the physically infirm who have no means of support; (3) Relief works for those who are able to earn their support, and who are given wages

[1] *Report*, p. 46.

[2] *Famine Commission*, 1898, p. 49.

POOR-HOUSE AT AHMEDABAD

graduated according to their respective strength and physical requirements. The code defines rations that are to be given to certain classes—as the full ration, for the able-bodied, the minimum ration, for weakly laborers and adult dependants; the penal ration, for those refusing to work; the proportional ration, for children of various ages and requirements. All the codes provide that the money wage may be deduced from the rations in either of two methods. Either the amount of money which at the current rates is sufficient to purchase the component items of the ration may be given, or the money value of the "grain-equivalent" of the ration. By "grain-equivalent" is meant the amount of grain of which the value is, in ordinary times, equivalent to the total value of the various items of the ration, and this is computed in all the codes to be one and three-quarters times the weight of the grain item itself.

These rations and the wage scale have been prescribed by the government of India, and are generally adopted in all the codes. But some divergencies occur, as, for example, in the case of children who are remunerated "according to age and requirements," and in the adjustment of the wage as current prices fluctuate.

(4) Poor-houses, or "institutions for the reception and relief of persons unfit to work, who either have no homes or cannot conveniently be sent to their houses, and of persons in need of relief who are fit to work and wilfully refuse to labor."

(5) Kitchens where cooked food is supplied at certain centres, often at relief works, to non-working children and adult dependants of relief-workers.

(6) Relief to certain classes, as to (a) *parda* women; (b) artisans; (c) weavers.

(7) Orphanages where orphan children can be gathered temporarily.

(8) Protection of cattle when the pasture is about to fail.

It should be remembered that the provincial codes often differ in some particulars, but, in general, the above is a fair outline of the forms of relief provided in India during a famine. What a striking illustration of an over-ruling Providence directed by wisdom and intelligence and reaching out in its various forms to the remotest places and down to the poorest and most needy subject! It may have seemed at times like a great machine, but it was started, guided, and controlled by a thinking mind, which acted benevolently and ever for the good of the people.

It is difficult to state accurately the amount that was allowed by government to those that are employed on famine relief works; but it may be said that, in general, all those who come to the relief works are classified and are paid in kind, or given its equivalent, as follows:

Class	Wage, in ounces	Percentage of full wage
(A) Professional laborers	42.	100.
(B) Laborers, but not professional	38.	90.5
(C) Able-bodied, not laborers	32.	76.2
(D) Weakly, but fit for light employment	28.	66.6

In the Provisional Code issued by the government of India in 1883, the full and minimum rations prescribed for workers, and the penal ration for laborers sent to a poor-house for refusing to work, are given, as follows:

	Description of ration	For a man	For a woman	For children
		lb. oz.	lb. oz.	
FULL	Flour, of the common grain used in the country, or cleaned rice	1 8	1 4	¾, ½, and ¼, according to age and requirements
	Pulse	0 4	0 4	
	Salt	0 ½	0 ½	
	Chee, or oil	0 1	0 ½	
	Condiments and vegetables	0 1	0 0	
MINIMUM	Flour, of the common grain used in the country, or cleaned rice	1 0	0 14	¾, ½, and ¼, according to age and requirements
	Pulse	0 2	0 2	
	Salt	0 ½	0 ½	
	Chee, or oil	0 ½	0 ½	
	Condiments and vegetables	0 ½	0 ½	
PENAL	Flour, grain, or rice	0 14	0 12	Not stated
	Pulse	0 1	0 1	
	Salt	0 ¼	0 ¼	

The original Famine Commissioners gave their opinion as to the amount of food required for workers and non-workers as follows:

"The conclusion we draw from a careful examination of the evidence of authorities in all parts of India is, that an average ration of about one and one-half pounds per diem of the meal or flour of the common, coarser grain of the country suffices for an ordinary working adult male. In the rice-eating countries an equal weight of rice may be accepted in lieu of flour, and in any case the ration should include a suitable proportion of pulse. A man doing light work would require about one and one-quarter pounds; and the ration which consists of one pound of flour with a little pulse has been found sufficient to support life in numerous relief-houses, where no work is exacted, all over the country. On these bases the diet scale should be built up, it being understood that a female requires a little less than a male, a child below twelve years of age about half the allowance of an adult male, and a non-working child below

six or seven about half as much as a working child. On relief works, however, where a money wage is given, the rate of pay should be such as to leave a slight margin above the actual cost of the flour, so as to allow for the purchase of salt, pepper, and other condiments, and firewood, and to avoid the risk of the wage being insufficient to purchase the full ration of food. Whenever it is necessary to supply people with a kind of food to which they are unaccustomed, the result should be carefully watched, and endeavor should be made to counteract, by some adjustment of the dietary, the unfavorable results which will probably arise from the change."

The government resolution of 1893[1] "directed that the wage of each class might be expressed in terms of the grain equivalent, which was defined as 'the amount of grain of which the value is in ordinary times equivalent to the total value of the various items of the ration,' the grain selected as a basis for calculation being in every case the 'staple or staples in ordinary consumption in the affected tracts, and not the more expensive classes of grain, which, though occasionally consumed in times of plenty, are abandoned for cheaper grains as soon as pressure sets in.' It was added that, 'after a careful review of the statistics indicating the relations existing at various times in each province between the price of the staple grain and the prices of other items of the ration, the Governor-General in Council is satisfied that the cost of the other items in the minimum adult male ration will seldom, if ever, be found to be more than three-quarters of the grain item.' Under the method of grain equivalents, therefore, the grain equivalent of a

[1] *Report*, 1898, p. 260.

given ration would be equal to one and three-quarter times the weight of the grain item. It was recognized that under this method there would generally be a margin in favor of the worker, which would increase as scarcity intensifies and the price of grain rises, and decrease as prices fall; but his Excellency the Governor-General in Council did 'not regard this result as a serious disadvantage.' It was, however, provided that in cases when the assumption of the one-and-three-quarter ration would lead to a material diminution in the margin, or to an extravagant expansion of it, the wage might be calculated, from time to time, in terms of the money value of all the component items of the ration at current prices."

The Famine Commission of 1898, in their recommended alms, modified the previous classification of those relieved and the wage scale, as follows: "They would divide all the relieved into, first, workers, and, secondly, gratuitously relieved—the workers to include (1) diggers, (2) carriers, (3) working children between eight and twelve years of age, and the non-workers, (4) adult dependants, and (5) non-working children. They further recommended that "the new Class I. should be entitled to the full wage for an adult man, while the wage for Class II. will be seventy-five per cent. of this. Working children, or Class III., should be paid about half the wage for Class II. Adult dependants, or Class IV., should receive the minimum wage, and non-working children about half of this allowance."

The provisional wage proposed for all classes, except for workers of special qualifications, in terms of the chattaks (a measure equal to one-sixteenth of the Indian seer, or one-six-hundred-and-fortieth of the maund of eighty-two and two-seventh pounds)—*i.e.*, the equivalent of nearly 2.051 ounces, is given as follows:

			Chattaks
Class	I.	Diggers	20
"	II.	Carriers	15
"	III.	Working children	8
"	IV.	Adult dependants / Minimum wage.	12
"	V.	Non-working children.	
		(i.) Over 8 years.	7
		(ii.) Under 8 years.	5

"As regards nursing mothers, we would allow them the wage of their class, which will usually be fifteen chattaks, along with the non-working child's allowance of five chattaks. In other words, a nursing mother will receive the full wage of twenty chattaks for herself and child."

I have given the code scales thus somewhat at length, that it may be seen how systematically the whole scheme of feeding and relieving the famine-stricken people of India has been worked out by government. Of course, in practice, it has been found that it is necessary at times to deviate from the code scale, and it is to the credit of famine relief-officers that they have done so when necessary.[1]

It would seem from reading the dry details of the code that there is much red-tape and inflexibility about these rules, and, as the Commissioners themselves admit,[2] "in the effort to safeguard the public funds and to prevent relief works from attracting persons not actually in want, the wage rate has, at times and places in the recent famine, been allowed to drop below the point at which the worker's subsistence is assured"; but

[1] The late Famine Commission (1901) recommends a less liberal scale of wages and daily payments by results, they being of the opinion that in some places the relief was so liberal that it became demoralizing.

[2] *Report*, 1898, p. 196.

RELIEF WORKS—BREAKING STONE

it should be remembered that government has for years made a profound study of Indian famines, and these rules have been tested by experience and found to be, in most respects, the best possible under the circumstances. In carrying out the details there may be hardships inflicted, and it is difficult to utterly abolish indifference, inefficiency, and dishonesty among subordinates; but, as a whole, it is a wonderful scheme for the rescue and relief of the starving men, women, and children of India.

It should be borne in mind that during the late famine, in pursuance of the recommendation of the Commission of 1898, the relief was more liberal than had been given hitherto, and became more so as the famine increased in severity. The Viceroy, in his statement to the Legislative Council, says: "The preceding famine had bequeathed experiences and lessons of the utmost value, which were carefully gathered up by the Commission of 1898, and which have profoundly affected the policy of the present famine. The stress laid by the Commission on the necessity for starting relief before the people had run down; their advocacy of more extensive gratuitous relief, especially in the form of kitchen relief; their recommendations concerning the special treatment of aboriginal and forest tribes; their approval of small or village relief works—these and other injunctions will be found to have influenced our measures and shaped our course throughout the famine. The Commission's recommendations were generally in the direction of greater flexibility in relief methods and greater liberality of relief. . . . In the present famine we have broken new ground, and, acting on the lessons of its predecessor, have accepted a higher standard of moral and financial obligation than has ever before been recognized in this or any country. There is no parallel

in the history of India, or in that of any country in the world, to the total of over six million persons who, in British India and the native states, have for weeks on end been dependent upon the charity of government." The Report of the Famine Commission of 1901, just issued, while confirming in the main the measures recommended by its predecessors, puts great stress upon the importance of preparedness for famine. This can be insured by (*a*) an efficient system of intelligence; (*b*) effective programmes of relief works; (*c*) reserves of establishment; (*d*) reserves of tools and plant. It places special emphasis upon "test works" as a means of ascertaining the condition of the people, and lays down the following practical rules for the guidance of the administration — viz., (*a*) put heart into the people; (*b*) proceed from the beginning on a comprehensive plan and publish it; (*c*) make liberal preparation in advance of pressure; (*d*) once the preparations have been made, wait on events; (*e*) bring from the outset influential non-official interests into touch with, and support of, the official organization; (*f*) appoint a Famine Commissioner where the head of the local administration cannot be his own famine commissioner; (*g*) create from the outset a thoroughly efficient accounts and audit establishment.

In the opinion of the Commission, the wage allowed and the gratuitous relief given in the late famine were in many instances too liberal, but this "was due not so much to defects in the system of relief as to defects in the administration of it." The Report states that "while confirming the principles enunciated by the Commission of 1880, the Commission of 1898 departed from them in recommending a more liberal wage and a freer extension of gratuitous relief. Moreover, their repeated warnings against any measures of relief in-

volving an element of risk were, in effect, an invitation to recede from the strictness, or, as we prefer to call it, the prudent boldness of the former policy." Coming to the subject of the wage, in discussing its amount, the Commission condemn strongly the "minimum wage" (*i.e.*, a fixed daily wage which is given regardless of work done), and recommend a system of "payment by results," with a maximum limit to daily earnings, and with relief to dependants. Concerning "gratuitous relief" they say, "there is no branch of famine relief administration in which it is more difficult to hit the happy mean." They divide this form of relief into—(*a*) relief of dependants on works; (*b*) poor-houses; (*c*) village relief by doles; and (*d*) kitchens, with a preference for the dole system.

VI

FAMINE RELIEF

"I was eyes to the blind,
Feet was I to the lame;
I was father to the poor;
The cause which I knew not,
I searched out."

It will remain to the everlasting credit of the British government, and stand as an example of man's humanity to man, that when India's "bitter cry" arose, imperial and private funds were available, and famine relief in every part of the affected area was commenced. The expenditure upon famine relief on the part of the imperial government was enormous. The Viceroy, Lord Curzon, gave before the Legislative Council the following statement:

"The direct expenditure on famine relief in British India and Berar, from the commencement of relief operations to the end of August, had been 864 lakhs of rupees. It is estimated that the further expenditure will be about one hundred and fifty lakhs, to 31st of March, making in round numbers about ten crores of rupees (over £6,500,000). In loans and advances to landholders and cultivators we have expended 238 lakhs of rupees; we have made advances for plough cattle and agricultural operations this autumn, free of interest, on very easy terms, in the expectation that not more than

one-half can be recovered. In the matter of land revenue the latest estimate is, that of 392 lakhs of rupees in Central Provinces and Bombay, 164 lakhs of rupees will be uncollected during the year. In the distressed districts of the Punjab, suspensions aggregating 41 lakhs of rupees are anticipated. With these figures I compare those for the famine of 1896–97, calling attention to the fact that in 1896–97 the area of population in British India affected by famine was considerably larger than in the present year. The total direct expenditure on famine relief was 727 lakhs of rupees, 130 lakhs were advanced in loans, and land revenue to an amount of about two crores was suspended. In this comparison a further outlay in connection with the relief of native states is omitted for the reason that in 1896–97 the calls in that respect were insignificant. The present famine loans to native states in Rajputana amounted to sixty-nine lakhs of rupees, native states in Bombay seventy-eight lakhs of rupees. Besides guaranteeing the repayment of loans to the amount of 105 lakhs borrowed in the market for other states, government had also to come to the assistance of Hyderabad, whose extensive dominions suffered from severe drought. In all, actual loans to native rulers in connection with the present famine amounted, in the aggregate, to over three and a half crores, exclusive of guaranteed loans. Without this assistance, it may be safely said that the states would have been wholly unequal to the task of relieving their subjects and in some cases of carrying on the ordinary administration of territories."

Learning from the experience of the past, and from the facts gathered by the Famine Commission, which had but a short time before completed and published

its report of the famine of 1897, relief works, kitchens, poor-houses, orphanages, and famine camps, with committees — imperial, provincial, and local — and officers of many grades and degrees of rank and efficiency to superintend them, were put in operation. In all, it was officially stated, 637 English and native servants of the crown were sent on famine duty in British and native territory by the imperial government. The one great object was to save life and mitigate distress. Many laid down their lives in their heroic efforts to save life. The work of benevolence commenced in earnest with the failure of the rains in 1899, and went forward, increasing in extent during the cold season, and on through the raging heat of 1900, rescuing, relieving, and feeding—ever in the midst of starvation and death—sometimes almost overwhelmed by epidemics of disease —fever, small-pox, dysentery, diarrhœa, and cholera—until the fruitful showers came again and a harvest gave food to the hungry.

It was a great work. But when it was over the highest authority in the land could say no more than that "No endeavors which are in the power of the most philanthropic and generous of governments to put forward will avail to prevent an increase of mortality during severe famine. No relief system in the world will counteract the effects of reduced food supply, the cessation of wages, high prices, the break-up of homes of millions of people, or prevent famine being attended by pestilence."

Through it all the government kept official reports of the numbers availing themselves of the relief afforded, which were also tests of the severity of the famine and a proof of the enormous work done to relieve the people. In March, the Viceroy wired the Secretary of State for India as follows:

"Number of persons in receipt of relief: Bombay, 1,249,000; Punjab, 211,000; Central Provinces, 1,513,000; Berar, 355,000; Ajmir-Merwara, 112,000; Rajputana States, 457,000; Central India States, 129,000; Bombay Native States, 468,000; Baroda, 60,000; Northwestern Provinces, 3000; Punjab Native States, 19,000; Central Provinces Feudatory States, 46,000; Hyderabad, 246,000; Madras, 11,000. Total, 4,879,000."

As an illustration of how the numbers increased as the famine grew worse, and also of its area, I include on the following two pages several weekly reports, furnished during the months of May and August, 1900. The third report, which gives almost the maximum numbers[1] on relief works, was taken after the monsoon burst, but before any harvest was gathered.

Besides this relief, received and administered officially through government channels, there was large private help, much of which passed through the hands of the Central Relief Committee, but many lakhs thus contributed were administered by special committees formed by benevolent societies. Concerning this the Viceroy said:

"In 1896–97 the total collections amounted to 170 lakhs, of which 10 remained at the beginning of the recent famine. In the present year the Central Relief Committee alone received close upon 140 lakhs, not far short of £1,000,000 sterling. Analyzing the subscriptions, we find that India contributed about the same amount as in 1896–97—about 32 lakhs. . . . Collections abroad amounted to 108 lakhs, as against 137 in 1896–97. The United Kingdom's contribution

[1] The maximum was reached in the second week in August, and amounted to more than six million three hundred thousand.

THE NUMBER OF PERSONS IN RECEIPT OF RELIEF DURING THE FIRST AND SECOND WEEKS IN MAY, 1900, IN EACH PROVINCE

Name of Province	First Week			Second Week			Increase or decrease
	Relief works	Gratuitous relief	Total	Relief works	Gratuitous relief	Total	
British Provinces							
Madras	13,250	3,680	16,930	12,469	3,680	16,149	—781
Bombay and Sind	1,201,622	113,152	1,314,774	1,221,501	110,997	1,332,498	+17,724
Bengal	681		681	2,662		2,662	+1,981
N. W. P. and Oudh	2,450	698	3,148	2,407	802	3,209	+61
Punjab	150,810	28,053	178,863	151,326	27,317	178,643	—220
Central Provinces	1,188,153	450,763	1,638,916	1,248,645	476,444	1,725,089	+86,173
Berar	369,519	30,205	399,724	350,863	34,154	384,017	—5,707
Ajmir-Merwara	107,545	27,257	134,802	110,014	27,975	137,989	+3,187
Total British Provinces	3,034,030	653,808	3,687,838	3,108,887	681,369	3,790,256	+102,418
Native States							
Rajputana States	368,575	119,271	487,846	359,269	110,391	469,660	—18,186
Central India States	152,525	30,842	183,367	145,688	25,785	171,473	—11,894
Hyderabad	334,807	34,648	369,455	337,525	39,664	377,189	+7 734
Baroda	53,395	23,064	76,459	59,880	23,995	83,875	+7,416
Bombay Native States	536,073	54,172	591,145	551,959	60,859	612,818	+21,673
Punjab Native States	36,753	6,174	42,927	39,179	7,145	46,324	+3,397
Central Provinces Feudatory States	39,322	17,240	56,562	44,012	20,595	64,607	+8,045
Kashmir (Jammu)	932		932	1,102		1,102	+170
Total Native States	1,523,282	285,411	1,808,693	1,538,614	288,434	1,827,048	+18,355
Grand Total	4,557,312	939,219	5 496,531	4,647,501	969,803	5,617,304	+120,773

CONVALESCENTS IN THE POOR-HOUSE

THE NUMBER OF PERSONS IN RECEIPT OF RELIEF DURING THE FIRST WEEK IN AUGUST, 1900, IN EACH PROVINCE

Name of Province	Relief works	Gratuitous relief	Total
British Provinces			
Madras	5,231	3,100	8,331
Bombay and Sind	1,076,444	507,540	1,583,984
Bengal	14,293	7,719	22,012
N. W. P. and Oudh		1,493	1,493
Punjab	126,083	43,148	169,231
Central Provinces	374,434	1,895,151	2,269,585
Berar	256,654	167,819	424,473
Ajmir-Merwara	61,014	30,003	91,017
Total British Provinces	1,914.153	2,655,973	4.570,126
Native States			
Rajputana States	201,200	114,422	315 622
Central India States	71.908	44,827	116,735
Mysore	288		288
Hyderabad	355,142	104,078	460,120
Baroda	87,375	34,843	122,218
Bombay Native States	335,424	67,700	403,124
Punjab Native States	22,724	19,419	42,143
Central Provinces Feudatory States	12,064	39,191	51,255
Kashmir (Jammu)	503		503
Total Native States	1,086,628	425,380	1,512,008
Grand Total	3,000,781	3,081,353	6,082,134

reached 88½ lakhs, and compares indifferently with 132 lakhs in 1896–97, but the circumstances of the year must be remembered. The liberal donation of Germany, at the instigation of the Emperor, has been publicly acknowledged; and, finally, the United States, both directly and by means of privately contributed gifts of money and grain, has once more shown its vivid sympathy with England's mission and India's need."

A notable instance of such benevolence was the *Christian Herald* fund, raised through the efforts of its proprietor, Dr. Louis Klopsch, in America. Besides the money raised and sent forward, the steamship *Quito* was loaded with 200,000 bags of corn, valued at $100,000, and despatched to India, arriving

on the 28th of June. Concerning this great work, the editor of the *Christian Herald* makes the following statement:[1]

"Our readers are already familiar with the story of the inception of the famine fund—how, late in the fall of 1899, yielding to the entreaty of kind-hearted Bishop Thoburn, the *Christian Herald* reopened its columns on behalf of stricken India, although it had but lately closed its campaign of benevolence for the famine sufferers of 1897. The response to its appeal was immediate and spontaneous. From all quarters of the Union, and even from other lands, letters poured in, vibrating with sympathy for the afflicted ones. Gifts, sanctified with prayers, came in a shower. With an efficient organization already in the field, the actual work of relief was promptly begun. The rest is history—for the relief stations were opened, the starving multitudes fed and sheltered, the naked clad, the sick tended and succored, and the dying consoled. It is proved by statistics that, as a result of this great Christ-like work of mercy, hundreds of thousands of perishing men, women, and children were snatched from the brink of the grave.

"As to the material resources employed in this greatest of benevolent campaigns, the official statement is most instructive. The net grand total of the relief fund, from all sources, was $641,071.97. This sum represented 258,508 separate remittances, and these in turn represented a much larger number of individuals, as sometimes twenty, or even thirty, contributors were included in one letter. Receipts were sent to all contributors, involving a vast correspondence and the necessary

[1] The *Christian Herald*, May 1, 1901.

stationery and postage, each acknowledgment costing a little over two cents. Many of the letters called for the most careful consideration. On the whole, it is probable that no such immense volume of correspondence was ever before conducted so economically. The average single contribution—exclusive of the $40,000 granted by the United States government for the charter of the steamship *Quito*—was about two dollars and thirty-five cents. Our own *Christian Herald* readers are to be congratulated on the fact that they contributed fully one-half of the entire fund, even including the government's gift.

"Another matter exceedingly gratifying to every one who helped the fund is that the value of the *Quito's* cargo of American corn, on reaching India, was at least double its value here; therefore, the corn transaction, in its purely commercial aspect, was a fortunate one, since India reaped the benefit by receiving in value nearly one hundred thousand dollars more than can be indicated in the official report."

Besides the *Christian Herald* fund there were a number of others, as that administered by the Americo-Indian Famine Relief Committee, Bombay, of which the Hon. W. T. Fee, American consul, was chairman, and the Sialkote Mission fund, and funds raised by the religious press, as the *Christian*, London; the *Guardian*, and the *Indian Witness*, of India.[1] In this way many lakhs of rupees were gathered and carefully expended in relieving the hunger and distress of the people. Up to October, 1900, the sum of 150 lakhs had been contributed to the India famine fund alone.

[1] Among those who helped largely should be mentioned Rev. Colin S. Valentine, LL.D., F.R.C.S.E., Principal, Agra Medical Mission, who gathered and distributed much money and medicines.

But in spite of all that could be done, many perished. Lord Curzon said, on October 19th, before the Legislative Council at Simla: "What the actual mortality may have been it is impossible to tell with complete accuracy. At a later date the forthcoming census will throw useful light upon the problem."

On the 21st of March, 1901, that census was taken, and although the full returns are not yet published, yet it is known that in all the famine-stricken provinces, and especially in the native states, there has been an almost startling decrease, as the following table will show:

Ajmir-Merwara	66,000
Berar	144,000
Central Provinces States	177,000
Hyderabad	362,000
Baroda	464,000
Bombay Proper	627,000
Central Provinces	938,000
Bombay States	1,167,000
Central India States	1,816,000
Rajputana	2,175.000

In India the normal increase in population is one-half per cent. per annum, and this proportion is within the mark in ordinary times, so that during the past ten years not only has the normal increase of a million been overcome, but a decrease of nearly eight millions has taken place. The inference is that the greater part of this decrease is the result of the awful famines with which she has been afflicted during the last decade.

While in many places the deaths from actual starvation were few, on account of the excellent relief arrangements, yet in some places the mortality was indescribable. As has been shown above, the death rate in the native states was very high, or, as the Viceroy describes it, "shocking." In the Central Provinces, in the later

THE CORN SHIP "QUITO" IN BOMBAY

months of the famine, the death rate ran very high, in one district as high as 15.21 per mille. In Gujarat the following figures are given: "In Broach, the monthly death rate rose from 2.96 per mille, in October, 1899, to 24.83 in May, 1900. In the Panch Mahals the death rate for the same month of May was 46.60 per mille; in Kaira 21.07; in Ahmedabad, 24.00. These rates include deaths from cholera, a most virulent wave of which swept over Gujarat in April, although it is impossible to distinguish accurately between the mortality for which cholera was directly responsible and that which was due to other diseases—to debility, to privations and to the temporary disorganization of the camp."

But loss of human life was not the only one resulting from the famine. It almost annihilated the working capital of the masses of the people—the agricultural classes—in the territory affected. "It is difficult," says the Viceroy, in summing up the material losses to the empire—"it is difficult to express in figures, with any close degree of accuracy, the loss occasioned by so wide-spread and severe a visitation, but it may roughly be put in this way: The annual agricultural production of India and Burma averages in value between three hundred and four hundred crores of rupees. On a very cautious estimate the production in 1899–1900 must have been at least one-quarter, if not one-third, below the average. At normal prices the loss was at least seventy-five crores, or fifty million pounds sterling. In this estimate India is treated as a whole, but in reality the loss fell on a portion only of the continent, and ranged from almost total failure of crop in Gujarat, Berar, Chhatisgarh, and Hissar, and in many of the Rajputana states, to twenty and thirty per cent. in districts of the Northwest Provinces and Madras,

which were not reckoned as falling within the famine tract. If to this be added the loss of some millions of cattle, some conception may be formed of the destruction of property which a great drought occasions. There have been many great droughts in India, but there has been no other of which such figures could be predicated as these."

Says a recent writer:[1] "A greater danger than the mutiny of 1857 not only threatens but has actually overtaken India, in the impoverishment of the people and the frequency and intensity of recent famines. And the highest type of courage and of statesmanship, such as was evinced by a Canning and a Lawrence in the past, will be needed once more to save the empire, to moderate rents and taxes, to reduce debts and expenditure, to deal with India as England deals with her colonies in financial matters, and to associate the people of India in the control of their finances and the administration of their own concerns."

But while it is true that the people of India are poor and famines are frequent, and that the wisest statesmanship is required in dealing with the great social, economic, and financial problems involved, yet such writers as the above should remember that the people of India were poor under native rule, and that famines were quite as frequent and more fatal to life, and that no change of administration or acts of Parliament or measures passed by the Legislative Council can modify or intensify the southwest monsoon.

In the Report of the Famine Commission of 1901 the subject of mortality is dealt with at length, and it is estimated that about one million and a quarter perished in British districts as the result of starvation and con-

[1] Romesh Dutt, *Famines in India*, p. 20.

HEARING AND ATTENDING TO PETITIONS OF THE POOR

comitant diseases, and that about one-fifth of this mortality was caused by cholera, and that immigrants from native states accounted for about a quarter of a million deaths. This, of course, gives a very inadequate account of the mortality during the late famine, as the inquiries of the Commission were confined to British territory, and the famine was largely a native state famine. It is very difficult to tabulate, at such a time, mortuary statistics, for, in the awful stress of famine, thousands die far away from the sight of officials and statisticians, and make no sign. A correct government census report in the year after the famine should tell the sad story more correctly than anything else, and, as we have seen elsewhere, it leaves a large number in the famine territory on the dark side. The Commission admit a great mortality, and in endeavoring to account for it, say: "In dealing with the death rate of the recent famine, special allowance must be made for three facts: first, the extreme and unusual rigor of the winter of 1899–1900, in some provinces; secondly, the shortness of the water supply, which led to its pollution; and, thirdly, the virulent epidemic of malarial fever in the autumn of 1900, which affected the rich as well as the poor."

In dealing with the subject of the cost of the famine, the late Commission state that an unprecedented amount was spent on relief, and that the relief afforded was in many places too liberal. The enormous sum of ten crores of rupees was spent on famine relief alone, and, according to the estimate of the Commission, when the accounts are fully made up, and allowance is made for remission and advances of revenue, as well as for losses of revenue in other departments, it will be found that the late famine will have cost the state not less than fifteen crores of rupees, or ten million pounds sterling,

or fifty million dollars. In the preceding famine the expenditure was less, and the mortality also was less, which may be accounted for by the fact, stated elsewhere, that the late famine struck a people already exhausted by a previous very severe famine and predisposed to demoralization.

VII

RAJPUTANA

"All her people sigh; they seek bread; they have given their pleasant things for meat."—*Lamentations*, i., 11.

RAJPUTANA is bounded on the west by Sind, on the north and east by the Punjab and the Northwest Provinces, on the northwest by Bahawalpur, and on the southeast and south by Gwalior and other native states. It has an area of 130,000 square miles, and is intersected by the Aravali mountains, which chain runs northeast and southwest. The most of the territory lies northwest of these mountains, and is composed mostly of sandy, barren plains, which, in the extreme west, spread out into a great desert. In all this great northwest territory there is only one river, the Loni, which takes its rise in the Pushkar Valley, near Ajmir, and, flowing southwest, terminates in the Run of Cutch. Notwithstanding the barren nature of the country, there are some well-built and moderately prosperous towns, as Bikanir and Jodhpur. The country southeast of the Aravali mountains is more fertile. While there are hilly ranges and much rock, yet there are fertile valleys and table-lands, and there are the four rivers—Chambal, Banas, Saharmati, and Mahi. But Rajputana is a poorly watered country. In the western part the average rainfall is only about fourteen inches during the whole year, and at Bikanir the fall often does not exceed nine inches. At Jaipur it is twenty-four inches. Rajputana is a very

hot country, as there is so little moisture and there are such plains of sand absorbing and reflecting the burning rays of the sun during the day. But the difference between the day and the night is very marked.

In the northwestern part of Rajputana only one crop is raised annually, but in the other parts they gather two crops. The principal crops grown are millets, wheat, barley, maize, opium, oil seeds, also sugar-cane and cotton. In the more barren parts camels, cattle, and sheep are raised. Bikanir is famous for its camels and cattle. Salt and opium are articles of commerce. The main body of the people cultivate the soil, but the Marwari business-men—bankers and money-lenders—are famous throughout India. The population of this apparently barren and sandy country was, in 1891, 12,300,150; but the census taken in March, 1901, shows that there has been a decrease in the population during the last decade of 2,175,000, which must be largely accounted for by the awful and prolonged famine through which it has passed.

Towards the centre of Rajputana lies the British district of Ajmir-Merwara, the capital of which is Ajmir, a city of about fifty thousand inhabitants. The rest of Rajputana is divided into twenty feudatory states, of which Jaipur, Jodhpur, Udaipur, and Bikanir are the largest. The leading classes in Rajputana are Rajputs (480,000, in 1881); Brahmins (901,000); Mahajans, or bankers (634,000); Chamars (567,000); Minnas (428,000); Gujars (403,000); Jats (426,000); and Ahirs, or cow-herds (131,000).

The political status allowed to these native states, in keeping with the policy of the imperial government throughout the empire in its dealing with native protected states, is that of semi-independence. As has been said: "Under Lord Canning the existence of

STARVING VILLAGERS, RAJPUTANA

native states was guaranteed, and the right of adoption was conceded. Even great crimes on the part of princes do not now lead to the annexation of their territories."

At a public dinner in Calcutta, Lord Lansdowne said:

"I regard it as a matter of first-rate importance that the states in subordinate alliance with her Majesty should be governed in such manner that we need have no scruple in preserving for them the measure of independence which they at present enjoy. Not only would it be an act of injustice to deprive them of the privileges of self-government to which they are entitled, but it would, I am convinced, be a distinct misfortune to the empire if these interesting remnants of indigenous rule were to be entirely effaced. They may not all of them be governed entirely in accordance with our ideas of good government, but it is a question whether, in spite of this, they do not, from their point of view, prefer to remain under their own rulers, even if they are denied some of the administrative luxuries which we provide for the people of British India. Be this as it may, the territory directly under the government of India is already so large, and our tendency to govern it in accordance with uniform principles and according to stereotyped methods of administration is so strong, that from our point of view I should regard with unfeigned regret any events which might force us to assume responsibility of any part of the large areas at present governed by Indian chiefs and rulers. It is instructive, both for the natives of this country and for Europeans, that the two kinds of government should be in force side by side, and in the full view of public opinion."

There are three things which caused the famine in Rajputana to be particularly severe—viz., first, the

character of the country itself, being so sandy—a "dry and thirsty land, where no water is"—and for the most part producing but one crop a year; and, secondly, a succession of bad seasons had followed each other from 1897, in which year the people suffered terribly; and, thirdly, indifference and lack of enterprise, in some places, on the part of the native rulers. In most places in Rajputana very great jealousy of foreign enterprise exists. There is but little encouragement given to the development of industries, either on the part of outsiders, who would bring in capital and establish various forms of industry, or on the part of indigenous native capitalists. I myself tried in at least four of the larger states to start some industrial work, but was politely told that the rules would not admit of it. In one instance I was informed that "the novelty and permanent character of the proposed institution" (an industrial school where some famine waifs could be taught weaving) "have deterred the Durbar from sanctioning the application"; and, after thanking the committee for their benevolent aid during the famine, the reply to my application concluded by saying: "As for the future, the Durbar is not prepared to intrust the maintenance of the famine waifs to any foreign committee, and hence the establishment of a permanent institution of this nature in the country seems unnccessary." And this, too, where the people were then dying off by the hundreds through starvation and disease, and when our committee had kept thousands more alive for months with the *Christian Herald* corn and blankets, 200 bags of grain and many blankets having been distributed to the hungry and naked at the very place where the committee desired to continue their benevolent work. This is given here merely to show how difficult it is at such times for native rulers to grasp the situation and in every way

possible save their people. The Viceroy himself addressed the native chiefs upon the matter of caring for their subjects, and it is a matter of history that Lord George Hamilton, the Secretary for India, speaking in the House of Commons, said that the Viceroy was sending British officers into the states governed by native rulers, to aid them in inaugurating relief measures. In former famines these rulers had done next to nothing to save their people from dying of starvation; but now, stirred up by the example of the British government, they were desirous of relieving the suffering, but needed help in organizing. The officers who have had experience are, therefore, placed at their service, and are giving valuable aid. The condition of the people in these native states is appalling. The news has reached them of the relief that is being afforded in British India, and large numbers of emaciated creatures are being met on all the roads leading thither. They leave behind them a ghastly trail of the corpses of those who have perished by the way, many of the people not having started until starvation had impaired their strength.

Rev. E. S. Hume, Convener of the Interdenominational Famine Committee, stated, while the famine was raging:

"Distress is greatest in the native states, where, on account of their independence, British control is least, and where native rulers are more indifferent to human life. There are 688 native states, and more than five hundred of these are in the famine district, and about half of them are in the Bombay Presidency."

A "Political Recluse," in his *Letters to an Indian Rajah*,[1] thus speaks of some of the obstacles to reform

[1] *Letters to an Indian Rajah*, p. 49.

in the native states: "The fact is, the princes are, after all, individuals, and are not only subject to the unwholesome influences of their early training, but in the absence of any system are helplessly in the hands of their surroundings. Now these surroundings consist of vested interests of all kinds, in whose eyes the one merit on which the existence of the state rests is indiscriminate charity to idlers of all sorts, and indulgence to the privileged and official classes; and the one sin is strictness in the expenditure of the taxes or justice to the toiling ryot. In such a situation zeal for reform and love of economy cannot be expected to flourish, nor can any reforms, if introduced by a strong-willed ruler, be trusted to be safely carried out for the time or continued by a successor."

There is no doubt that an Indian rajah's greatest foes are "those of his own household." Those who surround him daily, low servants and attendants, male and female, vile flatterers and panegyrists, humor his caprices and encourage him in indolence and vice. Prevailing polygamy leads to constant feuds and intrigues, while ignorant officials furnish the rajah with opinions, if not with brains, and help to bring about and perpetuate bad government. "It is a matter of history," says the late principal of Rajkumar College, Rajkot, "that connected with nearly every Durbar are persons, generally the most influential, who hope to increase their own influence in proportion as their chief's capacity is diminished."

The main defect in feudatory state administration in famine time is apathy. This apathy, or indifference, was observable in many places, but it was scandalous in at least two places — viz., in Indore, or Holkar's Dominions, in Central India, and in Bundi, a native state in the southeastern part of Rajputana. In the first case it seems to have been largely the fault of the maharajah, who was apparently indifferent to the suf-

ferings of his people. A report of the matter states: "The council unanimously adopted all the suggestions made by the British Resident, particularly in respect of relief measures in Indore territory, in Malwa and Bhopawn, where the distress was very acute in January, 1900; but the maharajah turned a deaf ear to his councillors and equally to the Resident. On February 5th the minister reported to the latter that the council could do nothing, as his Highness absolutely refused to sanction expenditure, and had peremptorily ordered the stoppage of all famine relief, together with the immediate refund of advances in cash already made, and had further declined to permit any suspension of revenue. This was at the very time that hundreds of the maharajah's subjects were declared by his own officials to be starving, the deaths in Rampur and Bhanpura exceeding thirty a day. The state was not in an impoverished condition, for there were several crores of rupees in the treasury, but the council could not touch an anna without orders from the maharajah. It looked as if extreme measures would have to be taken, but at length his Highness yielded reluctantly to the pressure put upon him. But the mischief had been done, and many hundreds of persons perished before relief could reach them."

In the case of Bundi, both rajah and council seem to have been criminally negligent, for, in January, 1900, the agent to the Governor-General in Rajputana reported to government that when he found that nothing was being done to save the people, he wrote to the rajah, urging upon him the necessity of adopting "more comprehensive and liberal measures than those hitherto contemplated for the relief of his distressed subjects." But after waiting three months, with death in the mean time playing havoc among the people, the agent wrote again that "The Bundi Durbar are slack and

apathetic, and still quite fail to realize their responsibility, they regard the mortality as inevitable, the result of a natural visitation which they are unable to encounter." What was the result? The people starved to death by the hundreds. The census showed that in the ten years, 1891 to 1901, the population of Bundi had decreased forty-two per cent.—in other words, that nearly half the population had disappeared. Making all due allowance for emigration, it is difficult to resist the conclusion that famine mainly accounted for the decrease of 124,400 in this period, and that the culpable neglect of duty on the part of the chief and his Durbar had much to say to the mortality which unquestionably occurred.

Concerning the conduct of famine relief in native states, the Viceroy has publicly stated:

"In a few native states the duty of succoring their subjects had been so neglected by the Durbars as to need strong interference, and in others the good intentions of the rulers were frustrated by the dishonesty and peculation of subordinate officials, who could not resist turning even the starvation of their fellow-creatures to their own profit. In the majority of cases the chiefs have shown the most laudable disposition to adopt our methods of relief, so far as the resources and agency at their command have permitted. In some of the Rajputana states, especially Jaipur, Jodhpur, Bikanir. and Kishangarh, arrangements, admirably planned and carried out by the rulers themselves, aroused the admiration of persons familiar with the famine system of British provinces."

The late famine was largely a famine of the native states. Of the sixty millions seriously affected, fully

FAMINE-STRICKEN

thirty-five millions were the subjects of feudatory states. Compared with the great famine from which many of the places were not yet recovered, the tendency was for the centre of gravity to shift more to the west. Roughly speaking, it may be said that all the native states within the territory embraced by the Sutlej, Jumna, and Nerbudda rivers endured this awful visitation. It made the suffering all the worse, for the standard of relief in native states was far below that given in British territory, and it was the policy of the imperial government to allow the various feudatory states to initiate and conduct their own famine relief. Concerning the difference in the standard of relief adopted in the respective areas, it has been stated: "In Bikanir and Jodhpur the numbers relieved in any month never exceeded six per cent. of the nominal population, while in the British districts of Ajmir-Merwara twenty-five per cent. of the population were for months on relief. Even in the states under the Bombay government, in which, for various reasons, the initiative and supervision of the political officers were more in evidence than in central India and Rajputana, the scale of relief was very different from that in Gujarat. In Kathiawar the numbers on relief never exceeded thirteen per cent. of the population. In Palanpur they reached, but did not exceed, fifteen per cent. in one month alone. In the same month (July, 1900) one-third of the aggregate population of the four distressed districts of Gujarat was on relief. The two great states of Baroda and Hyderabad flank the Bombay territory on the north and east. In Hyderabad and Baroda the numbers on relief never rose to five per cent. of the nominal population; and yet both states were visited by drought and famine not less severely than the adjoining districts of the Bombay Presidency. Meanwhile, the difference in the

standards of relief was further testified by the eagerness with which thousands of fugitives streamed across the border from native states into British territory, where they passed themselves off as British subjects, in hope of enjoying the superior wages and comforts of our relief works, our poor-houses, and our hospitals."

VIII

TREKKING

'He wandereth abroad for bread."—*Job*, xv., 23.

The physical conditions in Rajputana are such that when famine begins it does its work quickly, and the poor people must either have relief brought to them without delay or they must leave their villages and trek away in search of it, or remain at home and die. It more often occurs that hunger drives them out and away, never to return. The great, sandy plains of Marwar and Bikanir furnish but scanty food in the best of years, but in famine time there is literally nothing left but sand. In Rajputana nature is either very kind or exceedingly rough. In ordinary years the soil, which seems to be nothing but sand, produces, with but very little labor, enough for the frugal Rajput Marwari to live upon. Cattle and sheep and goats abound. There are no rivers or canals, but wells are sunk and give enough water for ordinary purposes. In the hilly parts artificial dams are made, which store surplus water from the rains and which fertilize the valleys below. Nine inches of rain at Bikanir produces the annual crop upon which the people subsist. But in famine times all is changed. The rain never fell in parts of Rajputana for three years. The wells soon became dry. Green fields became barren plains of drifting, blinding sand, reflecting the torrid rays of the pitiless sun. Day after day the condition of the poor villager became worse.

His little store soon became exhausted. Remote from city and railway, and often out of the sphere of famine relief, when the worst came, he must shift for himself. Patient and stolid fatalist that he is, a believer in Maya, and Karam, and Awagawan, in delusion, fate, and transmigration—his gnawing hunger and the awful sufferings of his family insist upon his being practical and looking about for food.[1]

As has already been pointed out, he believes that his only hope is in migrating; and so he gathers all together, his family and his cattle, and starts off in search of food and water. A number of villagers have united, and they move slowly onward, each night sleeping under the open sky, in the field or at the road-side, wherever they happen to be when night overtakes them. They plod on through the broiling sun, each day becoming weaker and fewer in number, with little hope of finding food for man or beast. The vulture and the hide and bone dealer follow and make much profit.

On the Brindaban road I met a more fortunate company, which had travelled all the way from Bikanir state thus far on their journey in quest of food and work. There were several hundreds of them. They had brought all they possessed in the world along with them, and had been travelling for several months. They only had a few cattle with them, and the men and women were carrying their earthly goods—a few bundles of clothing, some pots and vessels, rude stone grinding-mills, and boxes, bags, ropes, strings, and other miscellaneous small articles which they had saved from

[1] The Report of the late Famine Commission (1901) says that "In certain states the failure of the water-supply left no alternative but emigration," and in some cases the inadequacy of native relief and the liberality of British help proved a strong incentive to leave home and run the risk of dying on the way.

ON THE WAY

the wreck. Little children were either running along by the mother's side or were being carried on tired shoulders. They were a sad, forlorn, silent company of wanderers. They were in search of food. They had left houses and lands, homes and associations, to go out into a land that they knew not of. I asked them where they came from and they said "Bikanir." And whither going? "In search of food and work." And where did they expect to find it? "Where God shows." And they were moving on and on. Some of these lived to get back to their wrecked homes, for the state, ill affording to lose its subjects when none too thickly populated at best, sent for them and other wanderers, and carried them back in a special train. But, alas, for those who wandered away into central India and into Gujarat!

The villager's knowledge of geography is limited. His attachment to his own vine and fig-tree is strong. It is only when the vine and fig-tree wither and he can get neither cash, kind, nor credit, when his cattle are lowing for food and his little ones crying for bread, that he thinks of leaving the old home to go out into a place that he knows not of, in obedience to a vague rumor that he will find something to take away the awful gnawing of hunger. But, as a rule, he is disappointed. Wrote a missionary from Gujarat:

"More than a score have died in front of my house, and perhaps hundreds have died on the road-sides in the town. They came there from the native states, and by the time they get there are too far gone to work, and lie down to die. One old woman, with her four sons, three grandchildren, and two daughters-in-law, came from a long distance, hoping to get relief in some way, and failing to find work, and worn and weakened

by the journey, became hopeless, and one after another died, till all her sons and their wives and two of the children had died, and the poor old woman was sent back with one grandchild to her country.

"This is only one of many instances of the sights that came to the notice of our missionaries. The living, dying, and the dead skeletons are multiplying on all sides now, and only God will ever fully comprehend what the suffering of the next months will be."

In like manner, Rev. C. B. Newton, of the Presbyterian Mission at Jalandhar City, north India, wrote: "Hundreds of people have been coming into our northern province from central India and Rajputana for two months past. They report an absolute failure of the crops there and the most utter destitution. There are many women and children among them, all looking terribly hungry. These gaunt refugees fill our streets, and their piteous cries can be heard night and day. Our difficulties are increased by the rise in the price of food. The rates are now as high as they were in 1897, when the famine was most severe." And so Dr. Klopsch witnessed during his tour in Gujarat. He says: "After early lunch and family prayers at the house of Rev. T. M. Hudson, we left Baroda, travelling eastward, witnessing a succession of scenes of suffering, desolation, and misery. The rivers were dried up, and along their sun - baked, kiln - dried beds, countless thousands of ragged, haggard, foot-sore beggars wandered aimlessly. They were bound they knew not whither. How many of them reached anywhere alive, God only knows. They were literally walking skeletons. They frequently died in their tracks. Thirty left a village for the relief works. Ten died while there. Ten died on the road, homeward bound. Ten are awaiting death in the village to which

they returned. These wanderers sink by the way-side from absolute exhaustion. Then, if near a village, they are picked up and carted to the hospital. They arrive unconscious, but their sunken eyes, heaving chests, and hollow stomachs tell their own terrible story of inconceivable torture. Two girls were thus picked up. They retained consciousness, but speech had become painful. They were offered food. 'Sahib,' said the elder girl, 'we have not eaten for four days. If we take food now we shall die. Let us rest until evening and then feed us.' She died that day. The tissues and glands of her stomach were completely withered away. Truly, the present India famine is the most appalling tragedy the world has ever witnessed."

Mr. Karmarkher, of Ahmadnagar, thus wrote of the condition of the farmers:

"For months they have been away from home. Their cattle were all sold off for a song at the beginning of the famine. Their farming implements and rude equipments were all disposed of when they first left home. Their household goods, their ornaments, cooking utensils, even their personal clothing, have all, one after the other, been exchanged for food. The very houses they lived in have been molested by straggling robbers, who have torn away parts of the roof, or dragged off doors and other wood-work, and in many cases left the house quite uninhabitable. At the relief camps these farmers and laborers have earned a bare pittance, and managed to keep soul and body together. Some have lost their children in these camps, others have lost husbands, fathers, brothers, wives, or sisters, and are reduced sadly in strength by extreme exposure, unrelenting toil, and insufficient food. Few have little hope left for anything. Now, what will these people in this

condition, returning to their former places and work, do?

"To begin with, what will they live on? What have the farmers left to prepare the soil with? No cattle; not even the members of the family number the same as when they left. What will they sow the ground with? There is no seed; certainly no money to purchase it with; money-lenders will not heed their cries; they have nothing to pawn; they are stripped to the skin, and will be helpless as their own six months' old babes. Furthermore, from ploughing and sowing to the time of reaping three months must pass. They have nothing with which to pay day-laborers; if they have to wait for rain, their wells are dry, and would be of little use. It will be a situation little short of despair. If the ploughing and sowing and harvest are interrupted, the famine goes on unmolested, and only increasing; a country like this, with these months of famine followed by a delayed harvest, will be a doomed land. As one remarked, there would be little left to do except for each one to dig his own grave or to touch the torch to his funeral pile."

The late Famine Commission state that "all who died in British districts were not British subjects. Very many were immigrants from native states who came across the border in a deplorable condition." They estimate that about a quarter of a million of these died on British soil. "We have come," they say, "to the general conclusion that immigration was undoubtedly very extensive, that it hampered the British administration, and that it greatly affected the mortality." For the future, they "strongly recommend that the following ends should be carefully kept in view and enforced by British officers on frontier districts—namely, (*a*) the identification of immigrants; (*b*) their collection into

gangs or bodies; and (*c*) the transfer of these bodies to the care of the states to which they belong." This policy may be just enough, but God pity the immigrants thus sent back to that condition of things from which they have fled in utter dispair!

IX

THE BHILS

"The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread—
Have faded away, like the grass that we tread."

If you are in Ajmir, and pay a visit to that beautiful building, the Mayo College, established for the education of the young nobles of Rajputana, and enter the spacious hall from the front, you will see before you the crest of the institution, upon which is inscribed the appropriate motto, "Let there be light." Upon this crest also is the figure of a man of rough, sturdy appearance, with dishevelled hair and scanty, coarse garments, and holding in his hand and upon his arm the symbols of his clan —the bow and shield. He is a Bhil—the aborigine of Rajputana. Although rude in appearance, and ruder still in habits of life, yet he is held in great esteem, as belonging to an ancient family, and at the coronation of the highest Rajput chiefs, in those states where he has his home, the ceremony is not complete until the head of the Bhil clan has impressed upon the forehead the sacred mark of kingship, and until this has been done the Bhils refuse to pay homage to him as their king.[1] These Bhils are found especially at Khandesh, in the Bombay Presidency, and in Gujarat, and in the hill

[1] Colonel Todd's *Annals*, vol. ii., p. 1368.

BHIL BOWMEN, RAJPUTANA

country of Rajputana. "The Bhils," writes the Rev. C. H. Gill, Secretary of the Church Missionary Society, "live a hand-to-mouth existence in their own hilly country in Rajputana, Gujarat, and central India. The population is sparse, and their villages, or *pals*, are spread over large areas. No house is nearer than an arrow's shoot from its neighbor. They all carry bows and arrows, as an Englishman carries his walking-stick, and they are fond of fighting. They set no value on human life, and scorn the pain of an arrow wound; but it is strange how they will run away from the sight of a surgeon's lancet. For their mutual protection and safety they keep their houses far enough apart to enjoy an artillery duel of arrows between them."

For the first time in many years famine came upon this hardy, brave, and primitive people. There were more than three hundred thousand of them, but nearly half have been carried off by famine. One reason for this great mortality lies in the fact that most of them live in jungles and in the mountains, in inaccessible places, remote from cities and railways, making it difficult to reach them with relief. They are poorer also than others living in more favored parts, and consequently have less to fall back upon of what may be called "staying power." We have already seen something of the suffering and mortality in the Bombay Presidency and in Gujarat.

In 1881, Charles Steward Thompson was appointed by the Church Missionary Society to work among the Bhils in Kherwara, in Rajputana. He continued his indefatigable labors there till last year, when, all alone under a tree, far away from his own countrymen, in the midst of his work among the famine-stricken, he was struck down by cholera, and died before any one could reach him. Concerning the death of this good

man, the Rev. Arthur Outram, his colleague in the work, wrote, on May 20th, the day after his death: "Mr. Thompson has, indeed, given himself for the people he loved, and has died in harness, surrounded by faithful Bhil followers. He loved them and they loved him, and he has been true to them to the death, and they to him; for by this time I fear that Bhagwana, his faithful bearer and cook, must have passed away; for when I reached him, a little after midnight, he was almost past medical aid. He nursed Thompson up to the very end, and was seized himself the very hour Thompson died. Last evening (Saturday, May 19th)," continues Mr. Outram, "I received an urgent message by runners, saying Thompson was very ill, and was starting from Baulia on a *charpoy* (string cot). I had food, and rode off with medicines, etc., at ten o'clock, accompanied by two sawars, and reached Kanbai (Kalbay) at 1.15 A.M. There I found the sad procession, and learned that poor Thompson had left Baulia at 3 A.M. the previous morning, in an endeavor to push through to Kherwara, or until I met him. But at Jhejudi, halfway between Baulia and Bilaria, he told the bearers to stop under a big tree, and there he peacefully passed away at noon, too weak to give any particular messages, simply sending loving salaams to us all. Bhagwana was then seized; so the bearers brought the body and Bhagwana right through to Kanbai, seventeen miles, and there I met the party. I at once had a grave dug on a hill opposite the Kanbai School, thinking that he would have liked, as it were, to be in sight of his own work, and we laid his body to rest."

About the same time, Mr. Outram wrote to the Bombay *Guardian*, giving an account of Mr. Thompson's death, and acknowledging the receipt of money which had been forwarded for his famine work, and which

AT LAST

had arrived too late to reach him. In this he said: "The work he has left now devolves upon me, in addition to my own. So now I have 5500 children, feeding twice daily, in fifteen centres in Gujarat (which was Mr. Thompson's work), and seven centres on the Udaipur side (of which I have had charge), the whole nearly contained in the area covered by an equilateral triangle with sixty-mile sides. I regret to say that cholera is raging throughout the country, greatly increasing our difficulties. In one of the centres alone eighty children died last week."

A gathering of missionaries of the Punjab Church Missionary Society met at Amritsar on the 30th of May, 1900, to consider "how best they could lend a hand to their overtaxed brethren, a thousand miles to the south, as they wrestled in unequal conflict with famine and disease." The object was to support and supplement existing work rather than to inaugurate any fresh work of their own. Mr. Thompson having died, the first question to be settled was, who is to carry on the relief work in the centres under his charge? Later on, death claimed its tribute alike from the Scottish United Presbyterian Mission in Rajputana and the Irish Presbyterian Mission in Gujarat. Was there any way in which the Punjab could go to the rescue there also? "We have," states the report of the committee, "merely acted as auxiliaries, not as an independent force. Any work, therefore, that our volunteers have effected implies a previous wealth of effort on the part of those who were on the spot from the beginning, and who, in some cases, began their struggle with the famine as early as last February. In like manner, as regards actual funds, even the workers who went from us have received the main portion of their financial support from those under whose immediate guidance they are working, leaving

us free to supplement this, or other relief work, as we saw opportunity.

To begin, now, with the C. M. S. Bhil Mission, lying almost entirely in native states. Until Mr. Thompson's death, he was working alone on the Gujarat side, and Mr. and Mrs. Outram alone in the Rajputana portion. Mr. Thompson's death was the signal for reinforcements. The first volunteers to arrive were from the Northwest Provinces—the Rev. Foss Westcott, of the S. P. G., to assist Mr. and Mrs. Outram, the Rev. E. P. Herbert and Mr. J. C. Harrison for the Gujarat work, which was the heavier of the two on this side. They had six different stations, and were feeding 6000 people daily, and their appeal for further reinforcements gave the Punjab the opportunity for taking its share in the up-hill battle. Altogether, a complete eleven of Punjabis spent some time at work, either in the C. M. S. Bhil Mission itself or with its next-door neighbor, the Rev. T. S. Stevenson, of the Irish Presbyterian Mission, at Parantij. Others also offered, but attained not into the first eleven. The first to start were Dr. and Mrs. Browne and the Rev. E. Rhodes, who reached the famine region about the middle of July. Leaving Mrs. Browne to give a helping hand at Parantij, the two men pushed on to Baulia and Bilaria, distant some twenty and forty miles, respectively, from the rail-head. They found Messrs. Herbert and Harrison bending under the strain of the work, and were speedily in the thick of it themselves. It is not necessary to repeat here the accounts of the revolting and heart-rending scenes they were continually called upon to witness. Suffice it to say that the labor of disposing of the dead proved almost equally heavy with that of feeding the living, while, over and above all other discomforts, an Egyptian plague of flies constantly threatened the health of the workers by bringing pollu-

THE TREE UNDER WHICH THE REV. C. S. THOMPSON, C.M.S., DIED

tion to their food from the foul and diseased masses of the people lying everywhere around them. Water also was so scarce that at times, after all the dirty work of the day, the most that could be done, by way of a wash, was to dip the corner of a handkerchief in the drinking water and just moisten face and hands with it. Dr. Rhodes crossed over for a time to the Rajputana side to help Mr. Outram, but by the early part of September he was back again at Baulia, only now with an entirely fresh set of colleagues. It may literally be said that a whole country-side would have been entirely bereft of inhabitants but for the labors of the C. M. S. famine workers. On the Rajputana side, indeed, the British Resident at Kherwara was at work as well as the missionaries, but on the Gujarat side the only other work attempted in our district was the feeding of fifty persons a day at Ghoradar by the Rao of Vijenagar. The Hindus of the neighboring country were supremely indifferent to the sufferings of the Bhils; in fact, they thought it would be quite the best thing to allow such a nation of thieves to be depopulated to the furthest degree possible. And here came in the practical utility of mission work in preparing for a crisis like this. For not only did Mr. Thompson's village schools provide at once buildings for the storage and distribution of grain—natural centres of relief at distances of every ten miles, or thereabouts—but they also had created, among the teachers and older scholars, a workable subordinate staff, trained to some degree of discipline and some sense of responsibility and integrity.

But it would have gone hardly, indeed, with our C. M. S. workers in the inaccessible isolation of Bhil-land had not the lines of communication been kept open with the utmost self-denial and kindliness by their warm-hearted Irish Presbyterian brethren at Ahmedabad and Parantij.

At the former place Dr. and Mrs. Taylor, and at the latter the Rev. J. S. Stevenson, have vied with one another in their attentions to all who came and went, and Mrs. Taylor found time, in the midst of her own overwhelming labors, to turn her house into a temporary hospital for disabled workers from the front. This naturally leads us to speak of the Irish Presbyterian Mission as a whole, and of what we have been able to offer in return for their kindness. No mission has been smitten by the famine so severely as this one. No fewer than four missionaries, three men and a woman, have been called to lay down their lives in this labor of love after services ranging from three to thirty-two years. It was after the death of one of these, Dr. R. B. McWhinney, of south Rampur, in Panch Mahals, that his colleague, Mr. William Mulligan, of Jhalod, wrote to the Punjab committee, asking whether they could send reinforcements to supply his place and continue his ministry to over seven hundred widows and orphans who had been dependent upon him. A party of four was made up without delay, and proceeded to Jhalod. The very first thing they had to do was to minister to Mr. Mulligan himself in his own fatal illness.

On the 14th of August, 1900, Mr. William Mulligan, the first missionary of the Irish Presbyterian Jungle Tribe's Mission, in the Panch Mahals, died of typhoid fever, supervening on cholera, while in the midst of his work. He was an indefatigable worker. It was he who related the pathetic story of the Bhil "Dudo" in the Bombay *Guardian*, as follows: "I met Dudo Punja sitting in the shade of the single post which remained of what, six months ago, had been his snug little cottage. Twenty-one years of age, he ought to have been in full vigor, but he was dying: the swollen legs, the sallow, bloodless skin, his listless, hopeless, and lifeless manner,

the heavy breathing, and glaring eye, told of hunger and cold endured. Beside him squatted two little children, who fled as I approached; but Dudo did not rise, because he could not. The children were nephews, whose parents were at the relief works. My questions were answered by whispers, and I got off my pony and stooped down to catch what he said.

"'Are you hungry?'

"'Yes, very hungry, and my throat is dry and sore.'

"'I will send you food presently.'

"'Do, send it quickly.'

"I knew I should be late in getting home, so had some biscuits in my pocket for lunch; these I shared with Dudo and his nephews, and rode on to arrange for food for him and many others as well. After visiting another village, I galloped up to one of our district boarding schools, or children's kitchens, as the food was being prepared for the morning meal.

"'Do you know Dudo Punja?' I said to the teacher.

"'Yes, very well.'

"'He's dying on the other side of the river yonder.'

"'Yes, sir, I will send.' So he said, but I saw it in his eyes that he would not trust so urgent a message to another. . . .

"Yesterday I saw him again, and asked, 'What of Dudo?'

"'I was too late; he was dead before I reached him; but I arranged to get him buried.'

"Dudo's last words to me, and possibly to any one, were, 'Send food quickly.' Thadra's report was, 'I was too late.' One knows by the woodman's marks on the trees which are doomed, and we, through grim experience, have come to recognize the marks of the dread 'cutter down.' For many around us it is already too late. They may live a few days longer if well nursed, but

death is stamped on their faces; they number hundreds. The looks of many others suggest Dudo's last words, 'Send food quickly.' They number thousands."

Mr. Blair has written of Mr. Mulligan's life and death, as follows:

"The people around Jhalod are principally Bhils, and dependent altogether on the produce of their fields, so, when no crop came, there was nothing for these poor people but to die of starvation.

"Mr. Mulligan, recognizing the immensity of the danger, threw his whole strength into the work of combating the terrible evil. He labored with almost superhuman effort. Night and day he was busy in his efforts to save those perishing with hunger. From the scenes described by him, in the pages of the Bombay *Guardian*, its readers will know something of the amount of work performed by Mr. Mulligan, and of the terrible strain all this must have entailed upon him. For some months he was in charge of the government poor - house in Jhalod. He rescued hundreds of famine waifs, and fed thousands of people who but for him would in all probability have died.

"On July 15th he received a message to the effect that Mr. McWhinney was seriously ill in south Rampur. He immediately set off on that weary ride of twenty miles to Rampur, arriving only in time to find that Mr. McWhinney had gone home. When the remains of our brother had been committed to their last resting-place in that far-away grave in Rampur, Mr. Mulligan returned to Jhalod. Shortly after he was attacked with cholera. This was followed by an attack of typhoid fever, which ended fatally, and our brother fell asleep in Jesus on Tuesday night, the 14th of August, about eight o'clock. He died, another victim to overwork. With him duty

was paramount. He counted not his life dear unto himself in order that he might finish his course with joy."

It would be difficult to exaggerate the hardships of the workers among such classes of people and in such remote places. The Viceroy, Lord Curzon, in his great speech on the famine, delivered on the 19th of October, 1900, thus refers to the noble work done by famine relief officers and missionaries:

"In a famine campaign, which has lasted so long and has provided so many opportunities for chivalry and self-sacrifice, it would not be difficult, but it might be invidious, to select any names for special mention. Numerous cases of devotion, amounting to loftiest heroism, have been brought under my notice. I have heard of Englishmen dying at their posts without a murmur. I have seen cases where the entire organization of a vast area and the lives of thousands of beings rested upon the shoulders of a single individual, laboring on in silence and solitude while his bodily strength was fast ebbing away. I have known of natives who, inspired by this example, have thrown themselves with equal ardor into the struggle, and have unmurmuringly laid down their lives for their countrymen. Particularly must I mention the noble efforts of the missionary agencies of the various Christian denominations. If there ever was an occasion in which their local knowledge and influence were likely to be of value, and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here; and strenuously and faithfully have they performed their task."

In the previous January this generous-hearted Viceroy had said, before his council in Calcutta, that "to relieve

the Indian poor from starvation and to save their lives, British officers freely sacrificed their own. When I was at Jabalpur, and again at Nagpur, I saw the modest tombstones of English officers who had perished in the last famine of 1896–97. These men did not die on the battle-field. No decoration shone upon their breasts, no fanfare proclaimed their departure. They simply and silently laid down their lives, broken to pieces in the service of the poor and the suffering among the Indian people; and not in this world, but in another, will they have their reward. Only last week there was admitted to a Calcutta hospital an English officer, shattered in health and paralyzed in his limbs, who had done nothing but wear himself out in famine work in the Central Provinces."

X

THROUGH FAMINE LAND

"It has gnawed like a wolf at my heart, mother,
A wolf that is fierce for blood;
All the livelong day, and the night beside,
Gnawing for lack of food."

BHARTPUR, Jaipur, Phalera, Kuchawan, Merta, Bikanir, Jodhpur, Biawar, Ajmir, Kishangarh, and many other places, and all between and around and beyond twenty states, and 12,000,000 people, helpless under this merciless, pitiless, cruel calamity. Strong men, sturdy descendants of Rajput warriors, grown feeble under the clutch of the unseen tyrant, their cattle dead and their children wasted away, sold their ploughs and hoes and brass drinking-pots, to buy a morsel of bread. Gaunt mothers, carrying, not on hip,[1] but over shoulder, emaciated babies, plead, in the name of Heaven, for a few grains of corn. Oh, the mortality of the innocents! Children abandoned at the road-side, and the mother, half eaten of jackals, lying dead in the field. And that embodiment of avarice and greed, the *bunya*, sits in his shop door and rubs his greasy hands, and, unmoved by the pitiful wailing around him, raises the price of grain, which, from more fortunate provinces, has sought through him a market.

Sitting in front of the house, in the dusk of the evening,

[1] It is customary for an Indian mother to carry her child astride of her hip.

I heard the cry of a child—a child in distress. I waited, and listened. It was a child's voice pleading for food. I answered the voice, and bade it draw near; and, out of the semi-darkness, to my feet came a waif, emaciated, hungry, and naked. When the boy had become calm, I said, "Who are you?"

"A Thakur."

"What is your name?"

"Rustam."

"Well, Rustam, what do you want?"

"I am starving."

"Why do your parents not help you?"

"They are dead."

"When did they die?"

"They starved to death at Abu Road."

"And have you no one?"

"Only God."

"And will you stay with me?"

"Yes."

And so, out of the precious fund, the child was saved.

At many railway-stations I found miserable creatures soliciting alms from the passengers on the train. I did not observe many respond. I tried to give something to the children, but adults nearly always attempted to snatch it away from them. At one station, when about fifty beggars were pleading for help, I distributed five rupees to mothers with babies and to feeble old women, and, for the most part, ignored the men; but the train had no sooner started than the men fought with the women to get the money away from them, and the last I saw was two men shaking a poor woman with a baby clinging to her shoulder, and another man throwing an aged woman down, to get the money. Alas! how brutalizing is poverty.

I left Phalera at 1.15 in the morning, and, travelling

OUR GUESTS

via Sambhar Lake Branch to Kuchaman Road, proceeded thence 176 miles over the Jodhpur-Bikanir Railway, arriving at Bikanir at five o'clock in the evening. If sand had the commercial value of salt what endless riches could be gathered between Phalera and Bikanir. After leaving Merta Road, from 9 A.M. to 5 P.M. the train passes over one great sea of sand blown up in waves upon the vast barren plain, and burning under the fierce rays of the sun, while the air is full of fine particles, which penetrate everywhere. But, alas! this season there is no food, and out of this weary waste grows no green thing. There are, here and there, dry watercourses, but for three years there has been no running water in them. There are fields, but they are of sand; wells, but they have gone dry; villages, but without inhabitant; cattle, but in great bone-heaps at the side of the railway. I said to an official at Merta Road, "This famine will continue for two years." "For ten," he replied. "Cattle dead, inhabitants wandered away, no grain for seed—the effect will be felt for ten years, and then it will be time for another." I am told that the famine of 1868 made a difference of more than a million in the population of Rajputana alone.

I was awakened at daylight, long before I reached Merta Road, by the pathetic cry of poor, emaciated creatures who had crawled out of their villages to the railway-stations, begging for food; and from there on to Bikanir, all day long, it was the same sad, bitter cry for bread—men who were proud of their manly Rajput forms feebly crawling to one's feet for food; women, not old in years, but prematurely old with starvation and sorrow; mothers not able to stand, with little skeleton babies; children long since bereft of playfulness and laughter; and on every face depicted a hopelessness, sadness, and gloom indicative of abandonment to the

insatiable demands of a cruel necessity. To many of these, relief works are no relief. They are too far away; they are loath to leave their homes; but, especially, they are too weak and feeble to work. The very old and very young, and the infirm and sick cannot earn anything on relief works. What will they do then? Die.

There is another thing which will hasten this on. Cholera has broken out. Starvation is slow, and the helpless victims gradually waste away and die. But cholera does its work quickly. Seizing upon the famine-stricken, the acute agony is speedily followed by inevitable collapse, and almost certain death. At Nagaur, between Merta Road and Bikanir, as many as one hundred and fifty died in a day. The water they brought two miles for me to drink was of the color of beer and of an evil odor. Hunger and thirst drive the people to use unwholesome food and poisoned water, and, as a result, disease outruns starvation.

At night a dinner was given to 125 hungry Christians. The food was a kind of mush made of rice and *dal*.[1] The whole, with six annas for water and eight annas for wood and the hire of the large iron caldron for cooking the mess, cost ten rupees, and all had enough to eat. The people seemed very grateful for the food, and joined heartily in the singing and prayers which preceded, and ended with repeated shouts of "Victory to Jesus!"

The Rev. George Henderson, superintendent of the Seaman's Rest, Calcutta, made a tour in Rajputana, and wrote his experiences as follows:

"Hearing that the famine in Rajputana was very severe, I decided to go and take a look at some of the

[1] A kind of pulse, a common food of India. In many parts of India the millions live all the year round on *dal bhat* and *chapaties*, or pulse, rice, and unleavened, usually barley, cakes.

worst districts, and being advised by a friend that I must go off the line of railway and away from the big towns in order to see it at its worst, I decided to take several bicycle trips into the country, in different directions, to see the condition of the land, the people, and what was being done for their relief. Words almost fail to describe the distress among the poor people, and the very sight of the land is something long to be remembered. Nothing describes it so well as to compare it to Gustave Doré's illustration of Dante's 'Inferno.' The land is bare and black, without a single green leaf of any kind, and the skeletons of cattle lying about the corners of the field. Several villages I visited were altogether deserted, except for two or three old people, who were waiting there to die.

"Miles of land are going out of cultivation for want of rain and cattle to cultivate, and the only things left standing are the *babul* trees, and all the leaves have been taken off and the bark peeled off for the cattle, until now they look like the remains of an American forest after it has been swept by fire. The few cattle remaining are being used to bring out loads of hides, which is the only thing I saw being exported from the famine districts. Rajputana, where I saw it, is truly the 'land of the shadow of death,' and the effect of going along a road and meeting people starving and dying for want of food is very depressing. It relieves your feelings to give them something to eat, but it helps very little, and it is impossible to carry food even to relieve temporarily the dying people you meet. There is only one cry going up from the people, and that is, 'Hungry and dying'; and, as you look at them you wonder how they have managed to keep in life so long. They have, indeed, become such skeletons that they are horrible to behold. Most of the people

you meet in the road hold up two fingers, to signify that there is only God and you.

"I distributed the food I was carrying with me, as it relieved my feelings, but it did them very little good, for many of them with their last grains of flour have scraped the bark off the *babul* trees and make cakes of the bark and flour, which partly appeases the pangs of hunger, but is soon fatal to them, as it brings on the famine diarrhœa, which can only be overcome by nourishment and careful nursing. A few miles out from Nasirabad seven people had died and the police were bringing in the bodies; and I had gone but a little farther when I spied some vultures at a feast a few yards from the road. I dismounted and walked to the spot, driving away the vultures and hoping that it would be a goat or buffalo, but found that it was a human being of full-grown size, and a very disgusting sight. Farther on I came to a man and woman trying to reach the relief works about a mile from them, and they were in the last stage of starvation, but the man was trying to encourage the woman, who had great difficulty in moving slowly. A few miles farther on was a woman dead by the road-side, and many sights of that kind could be seen. After leaving Nasirabad, and from that on to eight miles beyond the town of Bundi, I did not see a single growing crop except in the bottom of two rivers, where they were growing some onions and melons, and they had dug a well in the river-bed to get water to irrigate their crops. The government have now taken things in hand and are making great provisions for the starving, about which I shall write you in my next."

Miss Lillian Marks, of Ajmir, wrote in April, 1900:

"Thus far God has provided funds to continue this

THE HORRORS OF FAMINE. PARTLY EATEN BY JACKALS WHILE ALIVE

work, and we are asking Him with tears and sighs to open the hearts of His people still further, that they may take compassion on the starving people and on us who witness their misery but cannot relieve it without funds.

"One of my friends, Mr. Inglis, of the Presbyterian Mission, has just returned from a journey of 100 miles around this place. He says: 'I expected to see suffering, but it never entered my thought that I should ever witness the sights that have shocked me on this journey. I saw a boy dragging a skeleton of a man by the feet, that it might be burned instead of devoured by vultures or wild animals. I have seen dogs fighting over the body of a child by the way-side. I counted in one evening's journey forty dead bodies on the road, and the next day thirty-two, and the following day twenty-five. These had evidently tried to reach a relief camp, but had waited too long before setting out, and had died by the way. While sitting at tea with Dr. Huntly we clearly heard some one crying. We went out, and there were two little children standing, wailing. Their mother had left them there and had gone away. We gave them some food, and let them rest until we could decide what was the best way of providing for them. Having talked the matter over, we went out to them, and there, to our astonishment, were ten children. Other mothers, hearing what the first one had done, and seeing that her children had been fed, had brought their children, and had then run away. Only one returned, her maternal love compelling her to bid her offspring farewell. She begged us to keep them, and, though her heart was breaking at the parting, she was thankful that they, at least, would be fed. We gave her some food, too, which she devoured greedily, almost like an animal. Yet a very short time ago this woman was

well off, and was a respectable, well-behaved woman. Now she was almost naked, and ravenously hungry.'

"I could readily credit such a narrative" [Miss Marks continues], "even if it had not been told me by a friend whose word I can rely on. Heart-rending cases have come under my own observation, which were worse than I have ever heard of in any former famine. Families setting out to seek food, and, being separated, too feeble to seek any child who might linger by the way. Terrible partings, when the father is the only one strong enough to undertake the journey; or, perhaps, taking one or two of his boys with him, the mother and the young girls left behind to starve. The aged, the crippled, and the blind die, of course. What can be done? There is no food for any one but those who can travel. Last night I found a boy about four years of age by the wayside. He looked so sad, and his little sunken cheeks and bright eyes told the now all too familiar story. '*Mera koi nahin hai*' (I have not any one), he wailed, as he looked tearfully in my face. I asked him where was his mother. 'Dead,' he answered. His father? 'Gone a long way off.'"

XI

CHOLERA

"There is a Reaper, whose name is Death."—*Longfellow.*

It is said that cobras always go in pairs. Certainly calamities never come singly. One evil follows another. Following in the wake of gaunt famine comes that awful Oriental epidemic, cholera. At such a time conditions and environments induce it. The system is ripe for it; and it claims its victims by the thousands. Relieving the famine-stricken is no easy task at any time, but when cholera appears the burden is intolerable. Relief camps are broken up, and thousands, forgetting their hunger, seek in flight immunity from a greater evil, only to fall victims at the way-side and spread the infection throughout the surrounding villages. Universal fear, a horrible feeling of helplessness and despair ending in apathy and indifference, seems to seize upon the miserable people. Officials double their diligence, and missionaries work and pray as never before. These are the days of heroism and self-forgetfulness and faithfulness to duty and unselfish service to helpless humanity. In South Africa men exposed themselves to Boer bullets and unflinchingly faced a hidden foe, enduring hardships which made the world wonder. Let us generously award them the Victoria Cross. But in India, without the "pomp of glorious war," or the hope of earthly promotion or reward, move, quietly and calmly, bands of noble men and women, seeking to

overcome a foe so wide-spread that fifty million people feel his power, and so intrenched that there is but little hope of speedy conquest. We knew the cholera was coming to Rajputana.

The Rev. J. E. Robinson, editor of the *Indian Witness*, visited Godhra early in May, 1900, and wrote of what he saw as follows:

"At Godhra, I found Rev. R. C. Ward in charge of the poor-house, with about seven hundred and fifty persons in all stages of emaciation and weakness. These are the old and infirm and children, unable to do even light work, which the government requires shall be done by all who are physically equal to it. It is impossible to exaggerate the condition and appearance of those who find their way into the poor-houses. Numbers die on the way. Their strength is unequal to the journey. Straggling in from distant villages to the larger stations, where relief is provided by the government, large numbers reach the poor-houses in the extreme of debility, incapable of assimilating food, and utterly devoid of strength to resist the attack of the first disease that lays hold on them. Poor wrecks are constantly added to the inmates by the police and the *dhooli* bearers, who pick them up on the road-sides and under trees and carry them to the poor-house. The impression made upon one by these living skeletons is harrowing. Nothing goes to one's heart so painfully as the sight of the little children, whose wasted bodies seem beyond all possibility of recuperation, no matter how carefully attended to. Mr. Ward gives hours daily to the work in the poor-house, seeking to infuse a kind, considerate spirit into the subordinates, and to render the unspeakably hard lot of the inmates as easy as possible. All that can be done in the face of difficulty and disadvantage to alleviate

STARVED

She tried to drink from a stagnant pond, fell in, was lifted out, and died five minutes afterwards

their sufferings and preserve their lives is done. But the best efforts prove futile in numberless instances. At the time of my visit the terrible epidemic of cholera which broke out in the relief-works camp had added to the horrors of the situation at Godhra. Fourteen thousand starving people were employed in enlarging and deepening a tank at Godhra when cholera appeared among them. The camp was broken up. The unhappy creatures fled in every direction, hundreds of them, alas! to fall victims to this dread scourge before they had gone very far. The officials were not prepared to cope with such an emergency at the moment, and hundreds of corpses remained exposed for some days. A corps of *dhooli* bearers was organized to carry the offensive bodies to the places of burning, but in many instance the bearers themselves were taken with cholera, and lay down in the open beside the corpses they had been carrying, or near the burning-pit, soon to succumb to the disease. Then a large number of carts was gathered, and the work of removal was facilitated. The bodies, mostly nude, were thrown in and carried off to the burning-pit, their arms and legs dangling over the ends of the carts, presenting a horrible spectacle. Fifteen hundred corpses were picked up and disposed of within a few days. In the cholera wards attached to the poorhouse I saw several scores of people in all stages of cholera—men, women, and children—a large number of whom were dying daily. Five corpses lay among the sick and dying, waiting to be carried out to burning. The genius of a Raphael or a Doré and the pen of a Dante would be needed to do justice to the fearful spectacle. It will never fade from memory.

"A sad occurrence took place two days before my visit to Godhra. A public-works overseer had pitched his camp, constructed of bamboo mats, under a large ban-

yan-tree, adjoining the mission compound. His wife and three children were with him. The wife was seized with cholera on Monday morning. The missionary's wife nursed her tenderly and did everything she could for her, but all in vain. Mrs. Cooper died in the evening. The missionary's wife's kind hands prepared the body for burial, and, coffined in quick-lime, it was borne to the cemetery, followed by the bereaved husband, the collector of the district, and the missionary. Next day the husband and three motherless children proceeded to Baroda to relatives. Passing through Baroda, on Wednesday evening, I learned that Mr. Cooper had just died. Oh, the tragedies of Indian life!

"To Mr. Ward's knowledge, five persons have died of cholera under the banyan - tree beneath which Mr. Cooper pitched his camp, Mrs. Cooper being the fifth. The missionary did a wise thing in burning up the whole camp paraphernalia that remained.

"Being down to the railway-station, it was sad to see the surviving remnant of the fourteen thousand, who a few days previously had been engaged in the relief works, trying to make themselves comfortable in the open, with the blazing sun pouring its fierce rays upon them. God only knows what has become of hundreds of others who have wandered off, members of families separated, never to meet again, many to die in their tracks and to spread the fatal disease to far-distant villages."

On May 28th Dr. Louis Klopsch had completed his tour of the famine districts in the Bombay Presidency, including the native states of Gujarat and Baroda. His investigation of the conditions in those sections was most thorough. Everywhere he was confronted with the most shocking and revolting scenes. He found the

CREMATION OF FAMINE BODIES, AHMEDABAD

famine camps stampeded by cholera and small-pox fugitives, who had come from distant points of infection. Many were dying in the fields and ditches and along the road-side.

At Godhra, as has been related by Mr. J. E. Robinson, there were 3000 deaths from cholera in four days. Dr. Klopsch saw while there sixteen bodies incinerated, this method of disposing of the dead being general throughout the famine district. But in many places the cholera came on so suddenly and unexpectedly that there were no facilities for disposing of the dead in this manner. In fact, in some places the authorities were helpless, as all were in such a fright that no one would serve either to gather the stricken into hospitals or to dispose of the bodies of the dead.

At Dohad, some fifty miles east of Godhra, he found a similar frightful condition of affairs, there having been 2500 deaths from cholera. The air of the place was stifling and strongly impregnated with the frightful odor of hundreds of decaying bodies which lay about unburied. The water was also impregnated with the poison from the carcasses, and everywhere the stench was indescribable and sickening. In the hospitals the death rate, as reported by the physicians, was ninety per cent. No language can adequately describe the terrible condition of affairs in this section of India. Of this dreadful condition of things Dr. Klopsch wrote:

"One-half of India to-day is a great charnel-house, in which countless thousands have already perished of cholera, plague, dysentery, and starvation, and as many more are doomed to a like fate. How to describe it, so as to bring it within the grasp of the human mind, I know not. Twenty thousand cases of cholera weekly, with a seventy-five per cent. mortality, representing

15,000 deaths every seven days; plague on every hand; dysentery mowing down its victims right and left, and starvation staring millions boldly and defiantly in the face, reaping a harvest unprecedented—this tells the horrible story about as accurately as a brief prose summary of Milton's *Paradise Lost* would convey a sense of its poetic sublimity. The skeleton may be there, but the soul is wanting."

It is painful even to write the history of those awful days. Conditions were ripe for such an epidemic. Often unwholesome food, impure water, unsanitary conditions, emaciated bodies, and exposure led to these sudden outbreaks. On the 11th of May, Mr. J. H. McNeill, of the Jungle Tribes Mission, Dohad, Panch Mahals, wrote to a friend:

"The one little ewe lamb of whom I wrote you some time ago has now multiplied to twenty-six. Three of these were brought from the side of their mother, lying just beyond our hedge. Seven have lost their parents by the cholera epidemic, which has been raging here for the past ten days and claiming its victims at the rate of forty per day. The epidemic broke out on the tank where 8000 people were at work. All who were able fled to their villages, taking the disease with them. Those not able to flee dropped where they were on the road, behind a tree or in a hole. Many made for our house, but had not strength enough to bring them the length, so perished before help could reach them. We kept our boys running with hot milk to them, and helping to succor those who had a little life left in them. The stench from dead and dying is awful. I could not tell you how many dead bodies were carried away from about our house, but on Saturday morning the

SORTING THE PATIENTS, GODHRA

mamlatdar called to see me about nine o'clock, and told me that they had already collected 200 dead bodies that morning; that same day we had ten removed from about our house.

"Last Sunday evening my wife and I went to see how a well, about one hundred yards from our house, was holding out. On looking in we were horrified to see two dead bodies lying—one on the last step down, the other in the bottom of the well, where there was not enough water to cover it. The people around were using the water, and never thinking of having the bodies removed. Needless to say, I had them removed and the well cleaned out.

"We are besieged with people coming for medicine for some friend who has cholera. Those attacked die in four to six hours if not under treatment. Many drop down when speaking to their fellows or going along with their load. Oh, it is all so sad! It will be a relief to breathe fresh air again. Nowhere can we turn outside our compound without coming across dead bodies. It is sickening to see the bodies of little children being devoured by dogs. Had it not been for your timely help these twenty-six little ones might have shared the same fate. Could the generous donors see them now, washed, clothed, and fed, they would feel well repaid for all they have done to help poor, distracted India in her time of need. Surely God means good to the poor Bhils from all this. We hope to get a little breathing-space when the rains come and our people get settled down again. Last week we gave 475 meals per day to children under twelve years of age."

Many pages might be filled with such pathetic stories and in recording the heroism of the famine workers. It is distressing enough to fight famine, but much more

terrible to face both famine and cholera, for one feels so utterly helpless in the presence of such an insidious and deadly foe. Cholera comes suddenly, does its work quickly, and is no respecter of persons.

We in Rajputana knew cholera was at Khandwa, then had crept up to Indore and Nimach, and that the same causes would bring it to Nasirabad and Ajmir. Our famine waifs, gathered with so much diligence and difficulty and tended with so much consideration and care, would not be immune. And so the storm broke. Mr. Plomer wrote: "The anxious part of the famine has dawned upon us. Cholera, whose ravages have been heard of at Ujjain and Nimach, has appeared among us. Miss Marks has had a few cases; we have had four. Two have succumbed, one had to be sent away to the municipal camp, and one, who took ill last evening, has so far recovered as to be able to undertake his journey to a village near Phalera. I have been advised by the Civil Surgeon to put the boys out for a time. All this will entail very great expense." And then from Miss Marks, on the 29th of April: "We were indeed glad to welcome Dr. Emma Scott this morning. She has all she can do. There have been nineteen deaths from cholera this week, and everything is in great confusion. To-day I move the women into camp, and on Monday the girls all go. We succeeded with great difficulty in getting a place, about two miles out, where there is a well. The matron of the Woman's Home died very suddenly last night. She was sick only a short time. As I write, a woman comes from one side to say a woman has just died, and a girl comes from the boarding-house to say a girl has died. You can imagine what all this means, especially this hot weather. Pray for us. 11 A.M.—two more new cholera cases."

THE STAFF THAT STUCK—CHRISTIAN NURSES IN FRONT
The others, frightened by cholera, or worn out, could not go on

From the 29th of April to the 26th of May, these elect ladies, Miss Marks, Miss Tryon, and Miss Scott, M.D., with their assistants, by turns remained with more than two hundred women and girls in the cholera camp, enduring the heat, patiently waiting upon the sick, caring for the dying, cheering the living, and guarding with their lives those whom Providence had put in their charge. On the 11th of May, Miss Scott drove me out to the camp. I found several tents pitched under some mango-trees, and rows of booths made of *sirki*, or reed-grass, in which the missionaries and their protégés were living. The cook-room was under a tree. The dining-hall was the garden-path. Food was being prepared when I arrived. Cholera had abated, and the children seemed happy in their improvised home. But none can know the anxiety and care and planning and arranging and weary hours of toil required in meeting an emergency like this until they have had the experience. And yet there were compensations. How it brought out the noble, unselfish natures of some. How it led to self-sacrifice and true devotion. I was told that the matron who died ignored her own illness in the night because she did not wish to disturb those who needed rest, and that her last words were an exhortation to those over whom she had charge; that "heathen" servants voluntarily devoted themselves to the care of the sick and were indispensable in the hour of the greatest need; that the most menial services were rendered by the most cultured and refined. And all came forth from this furnace of affliction refined, purified, and ennobled. On Sunday morning, May 27th, we all met for the first time in the beautiful stone church, just completed, and, crowding it to the doors, gave thanks to our Heavenly Father for His deliverance from famine and cholera. Here were assembled nearly four hundred men, women,

and children, nearly all of whom, six months ago, were wandering, starving and naked, in the villages, but now, fed, clothed, and sheltered, were surrounded with Christian influences and under Christian training. And the faithful worker can look through his tears and feel that he is compensated.

XII

THE PLACE OF DEATH

"Ak ra jopra, Pok ra bar,
Bajra ra roti, Mot'h ra dal,
Dekho ho, Raja, Teri Marwar."

"Huts of the ak, barriers of thorns,
Bread of maize, lentils of the vetch,
Behold, rajah, your Marwar."
—*Rajputana Folk Song.*

"The black camel Death kneeleth once at each door,
And a mortal must mount, to return never more."
—*Oriental Proverb.*

It sometimes occurs that sailors in distress at sea famish from thirst although surrounded with water; and in Rajputana a like state of things has existed, for grain poured into the country from the Northwest Provinces and elsewhere in such quantities that the railway companies and the *bunyas* have realized large profits, and wheat is on sale at ten seers to the rupee; but as the poor peasant has no money, he must starve to death with food at his door. At many of the railway-stations I saw thousands of fat pigeons gorging themselves with grain from the loaded wagons on the siding, while apathetic native officials stood by and saw the precious food devoured in the sight of scores of miserable, famine-stricken villagers crying aloud for food. So tame had the pigeons become that I had no difficulty in catching one, but I was immediately warned by a policeman

that there was no "order" to molest them. These pigeons would have furnished food enough to have kept a whole village from starving to death; but the high-caste Hindu would rather starve to death than kill and eat one of these birds.

Seventy-five years ago Lieutenant-Colonel Todd, in travelling through the Marwar territory, noticed the peculiar way in which the villages were constructed. He says: "The villages are of a construction totally distinct from anything we have seen, and more approaching the wigwam of the Western World. Every commune is surrounded with a circumvallation of thorns, and the stacks of *boosa*, or chaff, which are placed at intervals, give it the appearance of a respectable fortification. These *boosa* stacks are erected to provide provender for the cattle in scanty, rainy seasons, when the parched earth denies grass or full crops of maize. They are erected to the height of twenty or thirty feet, coated with a cement of cow-dung, and with a sprinkling of thorns to prevent the fowls of the air from reposing in them. In this manner, with a little fresh coating, they will exist ten years, being only resorted to in emergencies, when the kine may be said to devour the village walls." There were no railways in those days, and it is interesting to read of the primitive methods of these denizens of the desert, kept up even in the present day.

At a station between Merta Road and Jodhpur I saw thousands of maunds of grain piled up in bags on the sand at the side of the line, and men were selling it to those who could pay the exorbitant price demanded. Off at one side a miserable company of famine-stricken people were looking with longing eyes towards the grain bags, but with little hope of ever getting any of their contents. A few pice distributed among them led to

THE VALLEY AND SHADOW OF DEATH

an unexpected demonstration. About fifty half-starved people rushed together and clamored for more. Their cries were pitiful. I turned to a *bunya* and asked him to weigh out some grain for them. But before he would allow a grain of it to go to the starving people I must meet his cash demands. And, after the bargain was closed, it was difficult to distribute the grain equitably among the noisy and clamoring crowd about me. There was no time for ceremony. The crowd jostled one another and fairly overpowered the man with the grain basket, and each snatched away the portion intended for another, and the train left, amid a scene of great confusion, the *bunya* fighting to save his basket and his person and the people to get the last available grain. Alas! man, "made a little lower than the angels," has fallen to the level of the brutes.

It was with much interest that I looked about the town of Jodhpur, the capital of the Jodhpur state. Even an enlightened rajah and a famous prime-minister could not ward off a famine. There were the usual gaunt, hungry men and women and emaciated children with pitiful voices crying for food.

Jodhpur, or, as it is sometimes called, Marwar, or "place of death," is the largest of the Rajputana states; its greatest length is about three hundred miles, and its greatest width one hundred and thirty miles. It contains an area of 37,000 square miles. The population of the state is about three millions—eighty-six per cent. Hindus, ten per cent. Jains, with four per cent. of Mohammedans. The Rajput caste predominates.

The aspect of the country, viewed from the short line of sixty-four miles from Marwar Junction to the capital, is that of a sandy plain, from which rise here and there picturesque conical hills. Some of these are crowned

with temples, and on the summit of one, the Nadolai Hill, has been placed a colossal stone elephant.

The city of Jodhpur was founded by the Maharajah Jodha, in 1550, and has been the seat of the capital ever since. Jodhpur is one of the most picturesque towns in India, standing on the edge of a rocky ridge of sandstone, 400 feet above the plain, with a splendid citadel dominating it, perched on an isolated rock 800 feet high. The place covers nearly half the area of the citadel, which is, roughly, five hundred yards by two hundred. The Dewan, or Hall of One Thousand Pillars, is a large and handsome building, and the view from the upper fort is very extensive.

The main streets of the city are lined with fine houses, palaces of the maharajah, and the town residences of the nobles and Thakurs, many of whom are very wealthy. A strong wall, six miles in circumference, with seven gates, encircles the city. But it was all, indeed, a "place of death."

Marwar is rightly named—it is a "place of death." Perhaps no native state has suffered more than Jodhpur. The territory is mainly a sandy plain, which shades off into the great Rajputana desert—a sort of "No Man's Land." There had been a succession of bad seasons, when no rain fell, no crops were raised, and the farmers were not only out of food but out of work. Perhaps in the whole history of famines there has been no such record of mortality among cattle as in Marwar. Fully ninety per cent. of all the cattle perished. Many of the people perished with their cattle, for the farmers stay by their patient beasts till the last. The farmer without cattle is ruined. The *bunya* early commenced his extortion in Marwar. He made the farmers follow him about like dogs. They were his bond slaves, and ever at his mercy. Thousands of the Jodhpur people tried

to escape by migrating. But it was out of the frying-pan into the fire. Bones and hides were available in those days all along the pilgrim way. The *via dolorosa* was strewn with them. The state was impoverished. A large loan had to be made by the imperial government in order to enable the state to open relief works. The energetic prime-minister, Sir Pertab Singh, backed by the council and advised by the British Resident, did much to alleviate the suffering. But it was beyond the power of man to do more than touch the fringe of it. At such a time as this the railway shows its usefulness. The Rajputana-Malwa and the Jodhpur-Bikanir railways brought from the Northwest Provinces thousands of tons of grain. It was this which served the relief works and made them possible. But there was a fodder famine as well. A regiment of Imperial Service Cavalry was sent as far as Muttra to escape the fodder famine.

Added to these calamities was the inevitable cholera epidemic. At and around Pali, where many thousands were on relief works, cholera broke out and carried off many hundreds. It was difficult at first to find any one willing to remove and burn the bodies, and such was the fear of the disease that the people left the relief works and carried the infection far and wide. The opinion of one making a special study of the famine and its results, uttered at the beginning of May, that "there can no longer be any doubt that a calamity of the most appalling kind is beginning to break over India, and that hundreds of thousands of poor wretches who have been reduced by want and by the hardships and unnatural conditions of life in the famine camps will go down before the blast," was being verified. Truly, the condition of the Marwari was wretched. Possessing neither cash nor credit, food nor fodder, water nor work,

harried by hunger and cut down by cholera, he could only turn his pleading face to the passer-by and point with his bony finger heavenward.

Leaving Jodhpur at 11 P.M., I reached Marwar Junction in the early morning, and there, unexpectedly meeting the Rev. W. W. Ashe, M.D., who had come from Aligarh to assist in famine work, we proceeded together to visit the relief camp near at hand. We found a large enclosure, in which the poor people herded at night, and a food depot from which grain was given out. Piles of material for making string cots, and bamboos for making roofs and booths, and wood to cook with, were piled up near the railway-lines. But when I asked for grain to feed about a hundred people who gathered about, only a mere handful of maize could be found. I sent to a village near by for some pice, and, remembering my experience in distributing the corn, I had the people seated in a long row and two men commenced to give out pice, one from either end, while the relief camp employés stood, sticks in hands, to keep order. But when, desiring to hasten the distribution, I took the pice myself, and, telling the men with sticks to stand back, commenced to dispense my own charity, the whole miserable crowd sprang upon me like a pack of hungry wolves, and I saw one of the difficulties of doing such work in an orderly manner without the use of means to suppress the unspeakable impatience of the people.

On the way back from the station, on the outskirts of the village, Dr. Ashe found the skeleton of a child, and brought away part of the bones of the head in his handkerchief, to preserve as a memento.

At Sujat Road, where we took breakfast, Mr. S. O. Smith, District Traffic Inspector on the Rajputana-Malwa railway, told me pitiful tales of the condition of

the people up and down the line, and of his efforts to help save some of them. As a result of the short talk a committee was formed, funds were furnished, and a most successful kitchen was started. Thus, within a short distance of each other, two valuable agents were found who gave splendid help all through the famine.

At Biawar we were kindly entertained in the home of the Rev. J. Anderson Brown, M.A., of the United Presbyterian Mission. Mr. Brown, being secretary and treasurer of the Mission Famine Relief Committee, was able to give me much useful information. They had rescued about thirteen hundred children, who are distributed among the orphanages. It was an interesting but pathetic sight to see some of the poor waifs who had recently been rescued from starvation. Dr. R. G. Robson, who is associated with Mr. Brown, showed us his excellent arrangements for segregating his fever, ophthalmia, and dysentery cases. Disease is sure to follow in the wake of famine, and many rescued from the latter will succumb to the former. But what a blessed thing it is to be able to save some of these poor wrecks of humanity. More to be valued and greater to be praised than the life-saving stations established along stormy coasts are these havens where many a poor submerged one has been rescued from starvation, disease, and death.

I spent Sunday and Monday, April 8th and 9th, in Ajmir, inspecting the famine orphanages and other work, holding our Famine Relief Committee, planning that a more systematic effort should be made to save the children. A sum of money was voted to each preacher in charge of rescue work, and an allowance *per mensem* to each circuit to help any particularly needy Christians, to be reported monthly to the secretary, who was directed to keep a descriptive record of each person rescued, for future reference. Relief, in the

form of payment for work, would be continued, as far as practicable, and industrial work, such as weaving, shoemaking, etc., was to be carried on at Bikanir, Phalera, and Ajmir, in connection with the training-schools and orphanages at those places.

New dormitories for girls and women were just completed, and a much-needed school-house commenced by Miss Marks, who, with Miss Tryon, was indefatigable in helping the famine-stricken, of whom hundreds have been rescued and are being fed. One large dormitory and school-house for the boys' orphanage was completed by Mr. Plomer, and another dormitory was being built, and a new church for both orphanages.

A visit, on Monday afternoon, with Rev. George Henderson, of the Seaman's Mission, Calcutta, and Mr. Plomer, to the government poor-house, was interesting and instructive. A mile out of town, on the other side of a hill, on a level place, was a large square, walled in with grass, internally divided into other smaller squares for the various classes of paupers—men, women, children, sick, etc. In a smaller square was the kitchen, where they were cooking mush, made of cracked wheat and *dal*, in a large caldron, and under a thatch at one side making large *chapaties*, or unleavened cakes, of wheat flour. They told us that there were 484 inmates that are destitute and are unfit for relief works. Such were received and fed until either able to work, in which case they earn something at the relief camp or disappear in several natural ways.

On Tuesday and Wednesday evenings I gave dinners to the poor Christians at Sali and Naraina respectively, two towns near the railway between Kishangarh and Phalera. At the first of these places I found some one hundred and fifty miserable creatures assembled, and the dinner cooking in a large pot. Four or five Christian

men, under the direction of the preacher in charge, soon seated the people in two long rows on either side of a quiet street; a short service of song and prayer and a homily was conducted; then large leaves, pinned together, were distributed for plates; the waiters came with large dishes full of the delicious mixture of rice and *dal;* about a pound was given to each, and then, for the space of the next twenty minutes, not a sound was heard save the sound which actually sounded musical—the sound of one hundred and fifty starving Christians eating.

At Naraina, the next evening, there was a much larger crowd, for not only did the 200 Christians also come, but nearly all the poor of the town. These latter had to be turned away, as well as several Christians who had seated themselves separately from the others, hoping thus to save their caste by not coming in contact with those of lower degrees. When all were seated, there was the usual service, the distribution of leaves, the dishing-out and the serving of food, the silent eating, and a concluding spontaneous expression of gratitude. It cost fifteen rupees to give these two dinners, or about three dollars.

I stopped two days in Jaipur to visit the great famine relief camp there. I walked about half a mile from the railway-station to the office of the superintendent, and was accompanied to the works and the camp by the assistant, whose business it is to enroll and feed the people. First of all, he showed me the daily register, from which he permitted me to take the following figures for the 12th of April—viz., On the works: men, 2773; women, 2370; children, 1888; total, 7031. In hospital, 450; children receiving gratuitous aid, 1102. Total in relief camp, 8583. When I got to the works, about 8 A.M., I found more than seven thousand people,

like a colony of ants, busy removing a sand-bank, by filling baskets and carrying them on their heads across a narrow valley, which was to be levelled. The official told me they worked six hours a day, and each would get from a pound to a pound and a half of flour in the evening, which they prepared for the day's food. They were not given fuel, but saved grass roots and other combustibles dug from the hill in the course of the day's work. Some distance away were 400 huts, half under and half above ground, covered with thatch, each designed for twenty, in which the poor people lodge. There were a hospital and a storehouse, and a place for orphans, of whom there were 114, and, on the outskirts, places for the disposal of the dead. Carts from the transport corps were constantly bringing in the needy from the villages and carrying out the sick to the hospital, and the dead to the dead-house. About a hundred new-comers sat, or stood, at the road-side, pleading to be taken on. Some of them had eaten nothing for twenty-four hours, and would get nothing till evening. But perhaps no native state in Rajputana looks after its poor better than Jaipur. The maharajah has given fifteen lakhs of rupees, to remain at the disposal of the imperial government, for famine relief. Roads, wells, tanks, and other improvements were being made, at the expense of the state, to afford aid to the sufferers. Private subscriptions were opened and wealthy citizens have given liberally. But, in spite of it all, the heavens were brass and the sandy plains bore no fruit.

XIII

RECEIVING AND GIVING

"Bis dat qui cito dat."

"He who has his food to himself has his sin to himself." *Rigveda*, x., 117, 6.

Early in the year a famine committee was formed at Ajmir, which thoroughly organized the work of relief in Rajputana, and carefully administered the funds which came into its hands from various sources, and employed agents to rescue the perishing and gather starving waifs into central stations and rescue camps, where they could be fed and clothed and distributed. This relief was rendered possible through the munificent contributions of a multitude of Christian givers throughout the world, under the direction of the Methodist Episcopal Missionary Society, the Americo-Indian Famine Relief Committee, the American Sialkot Mission Committee, the *Christian Herald*, New York; the *Christian*, London; the *Indian Witness*, Calcutta; the *Guardian*, Bombay; the *Indian Sunday-School Journal*, Calcutta, and other societies, committees, and periodicals; also through the private donations of friends, sent direct to the chairman or other members of the famine committee. As a specimen of these latter, and to show how far-reaching was the sympathy for the people in their distress, I quote the following letter, which contained seventy-five rupees:

"Anglo-Chinese College, Foochow, China, *July* 12, 1900.

"Dear Dr. Scott,—Some of the students of our college have been reading of the intense suffering caused by the famine in India, and have subscribed a small sum as a token of their sympathy. I trust that in the providence of God the little gift may be the means of saving some one from starving. I should prefer it to be used among the Christians, and that they be told that it represents the Christian love of their brothers in China. May God richly bless you in your work. We have had a good year in our work. A revival in the college resulted in over seventy conversions.

"Yours in the Master's service,

"James Simester,

"Acting President."

From all sources more than two lakhs of rupees ($67,000) have passed through the hands of the committee for the relief of the starving poor of Rajputana.

One of the most touching results of the famine was the self-denying love and sympathy aroused in the hearts of many who could not afford to help much, but sent a little they got together by careful saving and personal effort. Such money is very precious. Take, for instance, the Aligarh orphans, themselves just out of famine, doing without their Christmas-dinner that they might have something with which to help the starving Christians of Rajputana; or the equally sincere self-denial of the inmates of the Lucknow Widows' Home; or the five-rupee money-order from a child; or children giving up their birthday money; or collections taken in native communities when they were needing funds to support their own current work.

The children of America very zealously helped to raise money for the *Christian Herald* fund. Some of their little offerings are reported below:

Mrs. H. L. B., Raleigh, Illinois, $1. From Hal, aged six years; he had saved it to buy a tool-chest.—A Friend,

$10. From a young girl who went without car-fare to save money to buy a camera. Reading in a copy of the *Christian Herald* that fell into her hands of the deserted, helpless children of India, she said: "Oh, I can't be so wicked and selfish as to spend this on a camera. I hear the cry of those poor little babies all night. This money will almost care for one orphan for a whole year."—Mrs. G. Parker, Minnesota, $1. "My little five-year-old son, Warren, has been saving up his money for over a year to buy a black-board. May the Lord bless his little gift."—Evelyn Dennison. "I send four cents; all I have."—Mrs. Ingle, 25 cents. "My little boy sends all his money for India's children."—Claire Woodsun, Maine, 25 cents. "I had it to buy candy with." —Little Aggie Boray, $5. "I gave up my birthday-party to make some poor little orphans happy on my birthday." — George and Hazel Reynolds, $2.25. "Hazel sold her three chickens to make hers."—May Hughes, $1. "My sister Janie and I have made it for the wee India orphans."

Mr. Thomas A. Bailey, assistant secretary of the Americo-Indian Famine Relief Committee, received the following touching letter from Taubuland, South Africa:

"I am sending you an order for £2 towards the famine fund. You will be interested in hearing that fifteen shillings of this amount is from our household—that is, our Kaffir servants. Last evening (Sabbath) I read to them of the famine and need, and they were much interested. Faithful old John was our first 'boy' at Lutubenl, where we lived for a year. He and his wife have been with us practically since we came up here; we believe they have both received the Lord Jesus into their hearts, and now they are very keen to get others saved. We do thank God for them. John came to me

to-day and said he and his wife wished to give some money to help the poor famine sufferers. He has two pounds that I am keeping, saved from his wages, and he said they did not quite know how much—would one pound do? I said ten shillings was enough, I thought, and thanked him. But he said 'No.' He thanked me for telling them of the poor Indians. Then Mbete, a young boy who professes to love the Lord, and is, we hope, real and sincere—he wished to know how much I wanted, but I said 'No; I don't want to make it heavy for you. You choose yourself.' He then said ten shillings, but I said five shillings would be a nice little help. So he was satisfied."

But a very brief account of the various forms of famine relief carried on during the year can be given in this chapter. It was found better to give the stricken people food rather than money, for starving people have no fuel, and cooked food is better than dry grain. And so kitchens were started at many places, as Tilaunia, Naraina, Phalera, and Sujat Road, where thousands of poor famishing creatures were fed daily. In June, thirty-seven wagons, or 7400 bags, of maize were received from the *Christian Herald* corn-ship *Quito*, and from this the kitchens were supplied, and grain-shops were opened at convenient centres, where the very poor could get a gratuitous daily dole and others could purchase for a nominal price. From these shops were gathered nearly ten thousand rupees, mostly in pice, which were again distributed in the form of food and clothing. During the year nearly three thousand waifs were rescued and gathered into four orphanages and a widows' home, or sent to institutions organized elsewhere.

Two training-schools were opened for pastor-teachers

GRAIN STORED AT GODHRA READY FOR VILLAGES

at Phalera and Bikanir respectively. Industrial work of various kinds was opened up. Many weavers, especially Christians, were employed in weaving cloth. At Ajmir, Tilaunia, Phalera, and Bikanir a number were thus helped. The Bikanir Christians alone wove about two thousand woollen blankets. When the cold season came on nearly ten thousand blankets and suits of clothing were distributed to the destitute. Every poor Christian in Rajputana received warm clothing. For the use of the schools and orphanages suitable buildings have been erected at Ajmir and Phalera.

The beautiful new stone church, built at Ajmir by Mr. Plomer, was dedicated in May, 1900, and the commodious Memorial School-house for the girls' school at Ajmir was opened in March, 1901.

In reviewing the famine work of the past year it is impossible to describe the anxiety and solicitude of those engaged in it, nor the personal hardships which they endured. I can corroborate all that Miss Marks wrote concerning the condition of things in May:

"Conditions are growing steadily worse. Horrible stories come to us from eye-witnesses — government officials, missionaries, railway employés, and natives — of bodies by the way-side being devoured by vultures, jackals, and dogs. Heart-rending cases have come under my own observation. No pen can exaggerate the suffering. Families separate to seek food, never to meet again. Children are beaten and turned from their homes. Wives are thrust out with two or three children clinging to them. The aged, the crippled, and the blind are left by the road-side to die. Hundreds of orphans, forsaken by their relatives, wander about, begging and picking up anything they can find to eat. The grain market is thronged with these human birds, picking out

of the dirt every grain that falls, and even gathering manure to wash from it the undigested grains.

"Orphans brought to us as the famine increases are more and more emaciated. A child was brought to us who had lain, sick and naked, by the road-side for eight days without a morsel of food. She looked more like an animal than a human being. Care and nourishment have wrought a wondrous change in her.

"Yesterday a boy, thirteen years of age, was brought to our veranda, just as he was gasping his last. The emaciated body, sunken cheeks, and hollow eyes told the sad tale of starvation. A few minutes afterwards two more boys came up, and if you could only have heard the pitiful cry of those two brothers as they gazed upon the face of the dying lad whom they had lost in their wanderings and had not seen for fifteen days! 'Have we found you only to look into your dead face?' they wailed. Mother and father had succumbed to hunger, and these three brothers had for a time tried to keep together, but in their quest for food were separated.

"Last night I found a little boy, nearly four years of age, sitting at the door of the railway-station. He looked up into my face in such a hopeless way, and I said, 'Have you no father or mother?'

"'No; my mother died of hunger, and my father went off and left me,' was the reply, with the reiteration, 'I haven't got any one.'

"'Will you come with me?' I asked. You should have seen with what alacrity he jumped up, and the smile that illumined his dirty face. Friends, you would not have had me leave him to perish.

"This morning a Bible-reader and pastor-teacher brought twenty-seven starving widows and children to us. As they came along they saw a young girl lying

"LITTLE KOKO"

The last hospital patient; kept alive through the famine to die of dysentery at the last

dead by the road-side. No doubt as to the cause of death. Starvation written in every feature. And the twenty-seven—naked, covered with vermin, filth, and sores."

Later Miss Marks wrote: "No pen can exaggerate the suffering. Thousands of homeless, naked, and starving ones wander about from village to village in search of work, water, and food. The aged, the crippled, and the blind are left by the road-side to die. Hundreds of children, forsaken by friends, go about begging and picking up anything they can find to eat. I pray God I may never witness another famine. That awful cry, 'I am dying of hunger,' rings in my ears even when I lie down to rest at night. How they do plead for work! Men fall at my feet, crying and clutching my dress, begging me to give them work. We are doing our utmost; we realize that this is the opportunity to show the heathen what Christianity means." On August 23d she again wrote: "We are grateful for all the help received for the poor starving creatures about us. The rains have come in earnest, and we trust that in three months more this famine will be a thing of the past. By that time some of the crops ought to be ready for harvest. The government has given seed, ploughs, and oxen to the poor farmers who escaped death. There is still great suffering, so many are homeless and naked. In their weak, emaciated condition they succumb from exposure to the rain. It is sad to see them, lying or sitting huddled together under a tree to shelter themselves. We continue to take in widows and orphans, and have no difficulty in finding homes for those we cannot keep permanently. Our kitchens, where, for months, we have fed several hundred people daily, are kept up, and will be so long as there is need for them.

We are now distributing as much clothing as possible. We gave a contract to-day for 6000 blankets for the poor. The famine people are weaving the cloth, we furnishing the thread and paying them enough for the weaving to buy their food. Fifty Christian families have been kept from starving by giving them work on our premises and on the new school building. We have rescued three thousand girls and widows, and all have been clothed, doctored, nursed, and fed. Our family now numbers 700; the authorities have limited our number in the city, and, at the same time, do not want the children sent out of their own territory; therefore, we expect to establish a second orphanage at Phalera, a village six hours by rail from Ajmir, and we will have 500 girls in the two. The Widows' Home, of about one hundred inmates, will also be in Phalera. These widows must be supported until they learn to care for themselves. We hope that many will become earnest Christians and receive the call from above to preach the glad tidings to their own people. It would take a volume to write all the experiences of the year; we have passed through deep waters, but the Lord has gone before, and the everlasting arms have upheld."

XIV

SUJAT ROAD

"Give me three grains of corn, mother—
Only three grains of corn;
It will keep the little life I have
Till the coming of the morn."

How I came to help in the work at Sujat Road was this: I had been on a tour of relief to Bikanir and Jodhpur, and was returning to Ajmir *via* Marwar Junction, where I met Dr. Ashe, who subsequently took charge of the famine relief work at Phalera, and we both breakfasted together at the next station, Sujat Road. When we entered the refreshment-room I was greeted by Mr. S. O. Smith, the District Traffic Inspector on the Rajputana-Malwa railway, and we at once commenced to talk about the famine, in which we were all very much interested. He told us that he had been doing what he could to help the poor people, and that their condition was most distressing, but he was greatly hindered for lack of funds. I was glad to be able to assure him aid in this good work, and, giving him 100 rupees which I had with me, told him that I would send him more if he would organize the work up and down the line, and open kitchens and grain-shops, and feed the people. This was the beginning of a great work, which continued under Mr. Smith's supervision until the rains came and the famine ended. He not only fed thousands of starving creatures at his kitchens, but he rescued hundreds of children and sent them to our

orphanages, and gave grain for seed, and ploughs with which to plough the land, and when the cold weather came on distributed many hundreds of warm blankets, to protect them from the wet and cold. Miss Marks and Miss Tryon and Dr. Emma Scott found him exceedingly helpful in seconding all their efforts to "rescue the perishing," and many a poor child they brought in to Ajmir through his aid.

He directed the native men who were sent out by us to gather up the starving, and gave assistance in sending the waifs on the trains. In all this he was not alone, for Mrs. Smith was in deep sympathy with all the work, and prepared, with her own hands, light foods for the little ones and the very weak. Mr. Smith organized his staff, the station-masters and other railway subordinates, into a famine committee, which did most excellent work. He was also a member of our central committee at Ajmir, and often gave valuable help in planning for the work. All up and down the line, from Sujat Road to Abu Road and beyond, he fed the starving people, and made regular reports, showing the systematic way in which the work was done. Some of those reports are before me as I write. He had kitchens at Sujat Road, Rani, Mehsana, Erinpura Road, Banas, Raho, Disa, and other places. Below is a weekly report for Raho, one of the smaller kitchens:

STATEMENT OF STARVING PEOPLE FED AT RAHO STATION FROM JULY 10 TO JULY 16, 1900

Date	Weight of grain, maunds[1] and seers	Number of bags	Number fed		
			Children	Women	Men
July 10	1—30	1½	150	150	70
" 11	1—30	1½	160	160	80
" 12	1—30	1½	170	160	80
" 13	1—30	1½	200	150	75
" 14	1—30	1½	200	160	75
" 15	1—30	1½	200	150	80
" 16	1—30	1½	200	160	80

[1] A maund is equal to eighty pounds.

In writing of the work under Mr. Smith, I cannot give a better account of the relief carried on by him than that contained in his letters and reports sent me from time to time. On the 10th of June he wrote me from Abu Road concerning his kitchen. This kitchen had been recently opened to feed the starving poor in the villages immediately about Mr. Smith's headquarters, and there was no intention that this would in any way overlap the work being done by the state at Marwar Junction.

"Dear Dr. Scott,—The Jodhpur Durbar have at last woke up to the fact of our feeding their starving at Sujat Road. So they sent in some officials and carted over five hundred men, women, and children away to Marwar Junction and other famine works. This, of course, relieves our kitchen; but a few, about fifty, remain, and so I am keeping on feeding. I am sorry for the poor people, for numbers, to a certainty, will die if all one hears of the feeding at Marwar Junction is true.

"This will stop our rescue of children at Sujat Road in a great measure. But still I can do a lot in the district, and will do so. I brought in thirty-one on Saturday, and sent them in with Miss Marks, who came to Sujat. I expect to get some at Raho to-morrow, and hope to make up a good number this week from different stations. Yours sincerely,

"S. O. Smith."

Dr. Ashe and I had inspected the relief camp at Marwar Junction and were not favorably impressed with all the arrangements. Certainly these poor people would not be so well fed as at Sujat Road, where they were getting their food free of expense to the state. But the removal of these only made room for a kitchen elsewhere. There was no danger of being left without applications for food. Everywhere there were gaunt creatures, with diaphragms knocking against their spine, and little children with pinched faces and old looks and shrivelled bodies, whose pleading looks kept telling the

pathetic story of hunger. On the 20th Mr. Smith wrote me again:

"My wife writes me to-day that our kitchen work at Sujat Road has entirely stopped. The rajah has at last wakened up to the fact that we were feeding six hundred of their poor and starving, and they have taken every one away to Karthi, and have asked us to stop our kitchen work.

"I have sent word now to stop the feeding for a time, till we see how matters go. This will stop my rescue of orphans from Sujat Road, in a measure, but I am still collecting them from the district.

"I sent in nine yesterday. In order to collect orphans, I gave a feed at Raho yesterday, when ninety poor starved wretches sat down to dinner. As the work at Sujat Road is stopped, may I utilize the money and form small kitchens at other stations, under good and reliable supervision? Reply early."

It was exceedingly necessary that the starving people be rescued and fed as soon as possible, for the suffering was becoming intolerable and the mortality increasing day by day. The proposition to open other kitchens was at once approved. I told him to do so, and several new kitchens were the result. I received almost daily letters as to the progress of the work. On the 21st he wrote from Mehsana:

"I am going on rescuing children and sending them into Ajmir every week. I sent in eight to Sujat Road on the 19th. Some of them were picked up in a bad state and need a good deal of care to bring them around. If you have received your *Christian Herald* fund foodstuffs, send me a couple of dozen tins of any of the

following milk-foods — viz.: (1) Nestlé's milk-food; (2) Allen Hamburey's food; (3) Mellin's food, or any other of similar foods.[1]

"These bring the little ones around very rapidly. I hope I'll be able to meet you at the next meeting at Ajmir. I have opened kitchens at Disa and Raho, and will endeavor to open another at Rohira or Pindwara with the consent of the rajah. I have also made a grant of fifty rupees to Mr. Sheffield, loco-foreman, Mehsana, who is doing excellent work, and I shall send him fifty bags of the corn when I get it. It has not arrived yet.

"Some bags I'll send to Raho, others to Disa. I propose, with the remainder, to make grants for seed grain to impoverished farmers around Sujat Road.

"About rescue of children, I can't do much in this alone, as I cannot attend to the little ones on the line. If you want this work continued, a couple of good, diligent women should be stationed at Abu Road to collect them, and a man to travel about with me, station to station, who could take them direct to Ajmir. This is the only way of doing really good work on this line.

"I hope to be in at Ajmir on the 3d or 4th, and will settle the matter with the Rev. C. H. Plomer and Miss Marks.

"Pandita Ramabai[2] is doing excellent work on these lines. The feeding of the poor at Abu Road has been stopped by the state, and it is therefore now a splendid field for the rescue of children if properly worked."

[1] The Rev. Dennis Osborne, of Poona, was very active in gathering such supplies, and during several visits to England secured large amounts of tinned provisions, which were sent through Messrs. Watson & Co., Bombay.

[2] I visited Pandita Ramabai's Mukti Mission at Kedgaon, near Poona, and found 1900 women and girls, mostly widows, being cared for. She collected Rs. I., 33,000 for this work last year.

The workers requested for rescue work were sent. On the 28th he wrote from Sabarmati:

"I sent in fifteen children yesterday to Miss Marks, and am keeping up the rescue work quietly, so as not to alarm the state people. I do a little every week in this way.

"I have received the railway receipt for the two hundred bags of grain from Bombay, and have distributed the bags as follows—Mehsana, thirty bags; Disa, thirty bags; Raho, forty bags.

"We are now feeding at Mehsana, 150; Disa, 180; Raho, 200; and this week I hope to open another kitchen at Banas. Mr. Ker's work at Abu Road has been all stopped by the agent to the Governor-General, on account of fear of cholera. I want five hundred or one thousand of empty bagging from your grain at Ajmir. May I have them? I will write to Miss Marks. I want to distribute a lot to the clothless poor. Can you give some of the blankets, just a few, for the destitute left at Sujat Road and any deserving cases along the line?

"I enclose two notes for Disa and Raho, showing how they have begun work on the kitchens.

"Mehsana is under the personal supervision of Mr. Sheffield, loco-foreman."

It is needless to say the bags and blankets were sent. The poor people were as destitute of clothing as they were of food in many places, and the women especially needed covering. Again he wrote:

"I am to-day opening two more kitchens, one here and the other at Rani. There are about two hundred starving at each station. I also opened a small kitchen at Banas, and will let you know later on how we are

doing. I have also written to the state people at Jodhpur, asking them to permit me to reopen the kitchen at Sujat Road, and expect to get a reply by next week.

"If they consent I'll start work at once, for the poor people are gathering again there. In this case I shall want some more of the American maize. Will you be able to give me any more, say one hundred or one hundred and fifty bags from either Ajmir or Tilaunia or Phalera? I believe the Maharajah Sirohi has stopped all taking away of children from his state and ordered Pandita Ramabai's people away from Abu Road, and also ordered Mr. Ker to stop sending children away. I am, however, doing rescue work quietly at small stations, and will do so till I get an order to stop."

Often those who came to our kitchens came too late. They were so weak that they were unable to digest the coarse, often insufficiently cooked, food we were prepared to give them. There was a great demand for tinned prepared foods. Messrs. Morgan and Scott, of London, and others were able to help in forwarding large supplies of such foods. Mr. Smith shows the need of it in his letter from Raho:

"I stopped here this evening to supervise what my sub-committee is doing in the kitchen I started here. To-day they fed 130 children, 125 women, and 70 men. The men and women cannot get work, and there are a great number of children and women in a starved condition. Our sudden feeding has, I am afraid, killed a good many children. The station-master tells me, after the first few days there were generally four or five deaths a day, and one or two, even now, die daily.

"He had to put on four men to bury the dead. I

picked out seventeen orphan children, mostly girls, and am sending them off to-night to Sujat Road, where I collect and send them off every week to Miss Marks. I sent in six from Kivrali this morning. The whole batch will be sent on to Miss Marks in a day or two. I enclose an account of our week's work at Raho up to date. No rain, and the outlook is very gloomy. I hope you can give me two hundred or three hundred bags more of the maize, especially if I open again at Sujat Road."

Every few days saw a miserable little company of rescued children on their way to Ajmir, to the rescue camp, where they would be washed and clothed and carefully attended, and fed and nursed back to health, and then fitted for some useful employment in life. It was hard sometimes for mothers to give up their children to entire strangers, but it was harder still to see them pine away and die of starvation. Often parents would beseech us to save them. And so the good work went on. Helpers were sent out to rescue children. The heat was awful, and cholera raged in many places. On the 1st of August Mr. Smith wrote from his headquarters at Sujat Road, after many days of toil in the heat, rescuing and feeding the people:

"Dear Dr. Scott,—I have not written for some time. I have been so ill till just now that I could not. I cannot send you the detailed statement of our kitchens, but the following is the average number fed daily: Disa, 550; Sarotra, 75; Raho, 350; Banas, 150; Erinpura Road, 300; Rani, 400. Total, about 1800. The rescue of children under my direction is going on quite well. We sent in a large number last week to Ajmir, to Miss Marks. Yours very sincerely,

"S. O. Smith."

Here were six kitchens, feeding on an average eighteen hundred people every day; and the majority of

AGED BY HUNGER
Young girl of fifteen years

them were women and children, who were unfit to go on relief works, even when available, being too weak for work. What a blessing such a kitchen, conducted on benevolent principles, was to these poor people, who had no other hope in the world, and no one about them who "considered the poor"! With this example of kindness before them, it is no wonder that parents were willing to consign their children to our care. On the 10th of August he wrote to Miss Marks from Sujat Road:

"I trust you received the twenty-three children I sent in to-day all right. There were a good many girls. I am trying to pick girls as well as I can. Send Kali Khan to Sujat Road by local on Sunday; give him fifty rupees in hand, as I shall take him on to Disa."

On August 18th he wrote to me:

"I have distributed 150 seers of grain to farmers at Raho and Sarotra, with twenty-five ploughs, but, as Mr. Ker, of Abu Road, is doing this also, I'll not do any more in this line.

"I am now preparing to give out clothing,[1] about 500 rupees' worth, principally at Raho, Sarotra, Disa, and Banas. I found that what I gave at Erinpura the people used for food. This, I dare say, the poor people could not help, as the state people stopped my kitchen and did not feed the poor wretches themselves. They have come back again, and I have reopened the kitchen, and we fed yesterday and the day before about five

[1] Special mention should be made of Mrs. I. L. Hauser, of Chicago, who sent out many cases of valuable clothing, ready made, to be distributed among just such poor. Much of it was distributed from Ajmir and Phalera.

hundred. Rani kitchen has been entirely stopped, but good work is being done at Raho. At Disa, just before the rain began, we went up to feeding twelve hundred a day; but as the rains have relieved the situation somewhat they have again reduced to about five hundred daily. I gave out some clothing there on the 15th."[1]

I quote largely from these letters for a number of reasons. They show how a busy man, who has to be out at his work nearly all the time, can get time to save the starving people he finds about him. They also show some of the difficulties he had to contend with in feeding and in rescuing the children. One could hardly think it possible that any one would break up a kitchen in famine time when hundreds were being saved from starvation without cost to the people or the state. Even if there were some irregularities about it, if there was some overlapping, and if starving people were drawn away from the state relief camp, yet surely there were enough left to demand all the resources of the state.

[1] Mr. Smith's health gave way during the famine, and he never fully recovered his strength, but finally died in Lahore, in September, 1901.

XV

BIKANIR

"And here he nearly died of thirst, plodding through the sand on a camel to the mysterious city of Bikanir, where the wells are four hundred feet deep and lined throughout with camel-bone."—"*Kim*" (*by Rudyard Kipling*).

Next to Jodhpur, Bikanir, which lies north of it, is the largest native state of Rajputana. It contains 22,340 square miles of territory, without mountains, forests, or rivers, a great plain of shifting sand-hills, from twenty to one hundred feet high. In some parts there is stone, and near Bikanir city coal has been recently discovered, but "all other ground is sinking sand."

Lieutenant-Colonel James Todd, political agent to the western Rajput states during the first quarter of the last century, wrote in his *Annals of Rajisthan*, concerning this part of the territory over which he travelled, as follows: "The whole of this principality, with the exception of a few isolated spots, or oases, scattered here and there, consists more or less of sand. From the eastern to the western boundary, in the line of greatest breadth, it is one continuous plain of sand, though the *teebas*, or sand-hills, commence in the centre of the country, the principal chain running in the direction of Jessulmeer, and shooting forth subordinate branches in every direction; or it might be more correct to designate this main ridge, originating in the tracts bordering the eastern valley of the Indus, as terminating its elevations

about the heart of Bikaneer." In this great plain of sand there are some tracts where the soil is good and the water near the surface. This is true on the northeast quarter, from Bhutnair to the banks of the Garah and over nearly the whole of the ancient Mohilla canton.

"But, exclusive of such spots," says Colonel Todd, "which are few and far betwcen, we cannot describe the desert as 'a waste where no salutary plant takes root, no verdure quickens'; for, though the poverty of the soil refuses to aid the germination of the more luxuriant grains, Providence has provided a countervailing good, in giving to those it can rear a richness and superiority unknown to more favored regions." Wheat, gram, and especially the grain called *bajra*, are of a superior quality. Cotton is grown in those places favorable for wheat, and Colonel Todd says that "the plant is said to be septennial, even decennial, in these regions"; that "as soon as the cotton is gathered, the shoots are all cut off and the root alone left. Each succeeding year the plant increases in strength, and at length attains a size unknown where it is more abundantly cultivated." This part of Rajputana is especially noted for its many spontaneous vegetable products. The watermelon grows in great abundance and to a very great size, and it is as excellent in quality as it is abundant in quantity. It is noted beyond the boundaries of Bikanir, even where other fruits are plentiful, and at home it is cut in slices and dried in the sun and stored up for future use, when, perhaps, there are no vegetables, or when there is a famine sore on the land. "In these arid regions," says Colonel Todd, in his valuable *Annals*, "where they depend entirely on the heavens for water, and where they calculate on a famine every seventh year, nothing that can administer to the wants of man is lost. The seeds of the wild grapes are collected, and, mixed with *bajra*

flour, enter much into the food of the poorer classes. They also store up great quantities of the wild *ber*, *khyr*, and *kharil* berries; and the long pods of the *kaijra*, astringent and bitter as they are, are dried and formed into a flour. Nothing is lost in these regions which can be converted into food."

The water supply throughout these regions is very scanty. The normal rainfall throughout the state is very much below that of more favored regions, in many places being not more than nine inches, compared with an average of forty-one inches throughout the empire. There are no rivers, and the few lakes to be found contain water too brackish either for drinking or irrigation purposes. The people are, therefore, dependent upon their wells. Concerning the water, our *Annals* state that "this indispensable element is at an immense distance from the surface throughout the Indian desert, which, in this respect, as well as many others, differs very materially from that portion of the great African desert in the same latitudes. Near the capital the wells are more than two hundred cubits, or three hundred feet, in depth; and it is rare that water fit for man is found at a less distance from the surface than sixty in the tracts decidedly termed *thul*, or desert."

At Bikanir city I saw wells more than three hundred feet deep, with little engines at the mouth to draw up the water. But in many places even the well-water is so salty and bitter that it is unfit either for drinking or for the field, and the people are compelled to depend upon rain-water. As in famine times most of the wells go dry, or, as they say, become "blind," and as there is no rain-water, the poor people not only starve for want of food, but famish for lack of water.

The population of Bikanir state is about eight hundred thousand, standing fourth as to population of the

Rajputana states. The territory, from time immemorial, was in the possession of the Jits, or Jats, a pastoral people of Scythic origin, until conquered by the Rahtore Rajputs of Jodhpur, five centuries ago. The state was founded by Bika, born in 1439, sixth son of Jodh Rao, the founder of Jodhpur. Bika entered upon its conquest in 1459 and established his capital at Bikanir in 1489. "To this day," writes the historian, "the descendant of Pandu applies the unguent of royalty to the forehead of the successors of Beeka, on which occasion the prince places 'the fine of relief,' consisting of twenty-five pieces of gold, in the hand of the Jit. Moreover, the spot which he selected for his capital was the birthright of a Jit, who would only concede it for this purpose on the condition that his name should be linked in perpetuity with its surrender. Naira, or Nera (Nir), was the name of the proprietor, which Beeka added to his own, thus composing that of the future capital, Beekaneer" (Bikanir).

Maharajah Sri Ganga Singh, Bahadur, is the present ruling chief. He is a young man of some twenty-three years of age, enlightened in his ways, and possessing a good English education. The revenues of the state amount to about eighteen lakhs of rupees, or $600,000, annually.

Bikanir, the capital, the city of the desert, has a population under fifty thousand. It is surrounded by a stone wall, with battlements and towers, and has a solid and substantial appearance. For hundreds of years Bikanir has been the home of wealthy merchants and bankers, who do business in Calcutta and Bombay and other large cities of the empire. The Jodhpur-Bikanir railway has been in operation for some years, and the extension is being pushed on to Bhatinda, which will give an outlet to the Punjab.

But one crop is raised during the year, when the season is favorable. Millets form the staple crops. Although sand abounds, yet in good years, during and after the rains, the grass grows in abundance, making it a splendid pasture-land. In consequence Bikanir is famous for its horses, cattle, and buffaloes. Camels also thrive, and are found most useful in travelling across the sandy plains. During the late famine Bikanir, from one end to the other, was a land of death. The conditions were perfect. But little rain had fallen for three years. The wells, for the most part, had gone dry. There were no rivers or canals. There was nothing in all that great, rolling plain of twenty-two thousand square miles but burning sand. The cattle were driven away in search of pasturage, or their bones and hides had become articles of commerce, and were either giving forth their evil odor at the railway-stations, or else were rattling down over the road to Cawnpore or Bombay to find a market. Whole villages were deserted, only the bare walls showing where human beings had lived. A railway official told me that he saw parts of a human skeleton in a bone-heap. A gentleman travelling with me in the compartment of a train sprang to his feet and pointed to dogs devouring a human body at the side of the line. The cry of the hungry at the railway-stations haunt me still. Children, with old-looking, pinched faces and shrunken bodies and spindly legs, held out their puny little hands and begged. Mothers, often with mere skeletons of babies in their arms and other children dragging at their scanty, ragged skirts, pleaded not so much for themselves as for their offspring. Over it all was the silence of death. The heavens were brass. The wind blew fierce and hot, and the sand it carried stung as it struck the face and settled down upon everything. The very crows, usually so jaunty and impudent, sat

forlorn, with wide-open mouths, gasping for breath. And cholera! Alas for the poor wretches eating things never intended for human food, and drinking the filthy, contaminated water of the almost empty tank or well! I spent a day at Nagaur, between Merta Road and Bikanir, when scores were dying daily. The water brought me from a well, two miles distant, was of the color of chocolate and of the consistency of pea-soup. No permanganate of potash, or other chemical known to the sanitary committee or medical profession, could take the microbes out of such water. The theorist says "Boil it." But where is the fuel to come from in such times as these? Besides, no boiling could make such water pure. But Bikanir state was not neglected by its energetic rajah. More was done here to help the people than in some other places. Relief works were opened; roads, tanks, and wells, and other useful works were put under construction to give employment to the people. It is a great thing even, although the achievement of complete success be beyond one's power, to make an effort. When the famine came it was a testing time, and the imperial government was anxious to know how the feudatory states would act in such an emergency. As Mr. Nash has said:

"What was the policy of the native princes going to be? Some of them had no money in the treasury, others were known or suspected to be indifferent as to what became of their subjects, and not a rajah had before been called upon to steer his ship through a tempest that threatened annihilation. The Viceroy, at any rate, lost no time in declaring his policy; and he decided early in the day to give the native rulers a strong lead. He offered loans on easy terms to the states that wanted money; he sent to Rajputana, as Famine Commissioner,

FAMINE CHILDREN—EVERY-DAY SPECIMENS

Major Dunlop-Smith, who won his spurs in Hissar at the last famine in the Punjab, and he offered the services of staff-corps men, engineers, and doctors. Nobody could have given more practical or strenuous encouragement to the chiefs, and Lord Curzon may to-day fairly congratulate himself on the way in which his challenge was accepted. With a few exceptions, the princes, both in Rajputana and other districts, have set manfully to the task of saving life, and, so far as I can judge, the famine organization in Rajputana has been as successful as could be expected. There have been several cases in which the native princes have shown a signal public spirit and capacity for effective leadership. The young maharajah of Bikanir took his place at the head of the famine organization from the start. He set works going in the desert, organized a system of grain supply, and turned over to the famine service the camel corps of the imperial service which Lord Dufferin invited the native states to organize."

We early commenced to distribute relief to the starving people of Bikanir state. At first, money relief was given, but afterwards doles of grain were substituted, as thus their primary need was directly met. A wagon of *Christian Herald* corn, aggregating four hundred bushels, was sent to Bikanir, and a shop was opened within the city walls. The maharajah kindly remitted the octroi tax and allowed it to enter duty free. The political agent also wrote me as follows:

"DEAR SIR,—I have to acknowledge your letter of the 27th of June. His Highness is grateful to you for the trouble you have taken in distributing the maize at Bikanir, and hopes that you will express to the donors how he appreciates their kindness.

"Believe me, yours very truly,

"H. A. VINCENT, *Resident*."

Advantage was taken of the need of teachers for primary schools to train some of the present unemployed for this work, which would be reopened, it was hoped, in the future more prosperous times. A training-school, attended by about thirty men, women, and children, was kept up, and the poor people were fed with the corn. Many weavers were employed, weaving woollen blankets, of which they made about two thousand. The famine was particularly hard upon weavers. In famine times they neither have materials with which to weave cloth nor a market for their products. The weavers as a class are, even in the best of times, nowhere well to do. The census of 1891 returned for British India 9,655,231 "manufacturers of textile fabrics and dress," and the Famine Commission of 1898 say of them:

"The effect of a calamity such as famine soon manifests itself on the weaver population When the crops fail, the resources of the people at large are crippled, the customary demand for cloth is arrested, the weaving trade, ceasing for want of a market to be a source of profit, fails to be a means of support to those engaged in it, and the high price of food-grains, induced by famine, aggravates their depressed condition As in the case of the poorer agricultural and the laboring classes, it then becomes necessary for the state to intervene and help the weavers by providing them with the means of earning a wage enough for their subsistence. The important question arises, what should be the mode of relief in their case? Should they be employed in their own craft, or in some other form of manual labor?"

It is, no doubt, every way preferable to give them work that will keep them employed in their own craft.

Agents were employed to purchase all the wool that could be found; and wherever starving weavers were found they were set to work weaving cloth. In this way they were not only saved from starvation, but saved to their profession, which would die out if they sank down into mere tillers of the soil.

In some places money had to be given to buy water. As at Nagaur, so at other places, it had to be brought from long distances, and was very scarce in quantity and poor in quality. Even in the best of years, in many places water is sold. "Water is sold," says Colonel Todd, "in all the large towns, by the *mallis*, or gardeners, who have the monopoly of this article. Most families have large cisterns, or reservoirs, called *tankas*, which are filled in the rainy season. They are of masonry, with a small trap-door at the top, made to exclude the external air, and having a lock and key affixed. Some large *tankas* are established for the community, and I understand that this water keeps sweet for eight and ten months' consumption." In famine time the supply would become exhausted, and no water could be had for love or money.

XVI

AJMIR-MAIRWARA

"Oh, come with me and ye shall see
How well I begin the day,
For I'll hie to the hungriest slave I have
And snatch his loaf away.
Oh, come with me and ye shall see
How my skeleton victims fall;
How I order the graves without a stone,
And the coffins without a pall."

—*Eliza Cook.*

AJMIR is the capital of the British province of Ajmir-Mairwara, which nestles like an oasis in the centre of a great desert of sand. This province contains an area of two thousand seven hundred square miles, and has a population of about five hundred and forty-three thousand, the city itself having about fifty thousand.

The city is situated on the crest of the great Rajputana water-shed, occupying, as it does, the lower slopes of the hill Taragarh, which dominates the city and rises to 2855 feet above the level of the sea. The city, like most of the towns of Rajputana, is surrounded by a stone wall and has five gateways. It has some wide streets and well-built houses and a few places of historic interest. Tradition says it was founded in 145 A.D. Akbar had a palace outside its walls, and Jahangir made it his capital for several years. It was taken by the Mahrattas, who retained it till Sindhia made it over to the English, in 1818. The history of Marwar,

or Mairwara, the hill country of the Mairs, lying to the southwest of the Ajmir district, is exceedingly interesting, as showing not only how a rough, uncivilized people may be tamed, but how a rough, unfruitful territory may be made fruitful and peaceful. The story has been related thus:

"For many centuries its inhabitants were savage marauders, the terror of the surrounding nations. They made plundering expeditions into the very heart of the adjoining territories, but their movements were so rapid that they generally retreated in safety to their strongholds. The large states of Rajputana, in attempting to subjugate Mairwara, not only entirely failed, but at times suffered great losses. Though they occasionally took a fort or burned villages here and there, they never succeeded in overcoming any considerable body of Mairs; while the latter, watching the opportunity, and descending rapidly on some weak point, often took ample revenge. Many of them were fugitives from other states; they were robbers by profession and practice. They had little or no regard for human life or liberty—murdering their daughters, selling their mothers, committing every kind of atrocity, without shame and without remorse.

"When the district came under the British, armed bands paraded the country or occupied the passes. The servants of government were cut off; prisoners were rescued. There was no safety on the public ways. Captain Hall, the agent of government, first formed a regiment composed of Mairs. When trained, they proved themselves to be good and loyal soldiers, and through them the robber-gangs were suppressed.

"The Mairs had always had the most primitive ideas of justice. Either the contending parties, backed by

their sympathizing kinsmen, resorted to the sword, and blood-feuds were handed down among them from son to son, or the accused was challenged to prove his innocence by thrusting his hand into boiling oil or grasping a red-hot shot. Captain Hall introduced the *Panchayat*[1] system for all except the highest class of offences.

"But the plough was the chief civilizer. In 1835 Captain Hall was succeeded by Captain Dixon. Hitherto the land had been so difficult of cultivation that no one cared to possess it. The rains were uncertain, and in a mountainous country, without artificial means of retention, the water soon ran off. By constructing embankments across valleys, by sinking wells and digging tanks, a water supply was obtained. Every man was encouraged by small advances of money to apply himself to agriculture. A large number of professional robbers were converted into industrious farmers, and peace smiled upon the land.

"Dixon's next step was to get traders to settle in the country. He built a town called Nyanagar—'New City.' The Mairs at first did not see the good of this, and thought it would only have the effect of subjecting them to unaccustomed exactions. The traders were also afraid lest the Mairs should swoop down upon the city and loot it; so they asked that a wall should be built for their protection, which was done. In a short time Nyanagar had nearly two thousand families.

"As early as 1827 Captain Hall reported the complete and voluntary abolition of the sale of women and of female infanticide. The security of the country now is so great that the Mairs have mostly left the tops and declivities of the mountains, where they formerly concealed themselves, and taken up their residence in ham-

[1] A native court of arbitration, consisting of the leaders of the clan.

RESCUED CHILDREN, AJMIR

lets, or single houses, among their fields and by the side of their wells. Their smiling and healthful countenances and their well-dressed condition show that they are a prosperous people."

I have seen some of those "embankments across valleys," and also the valleys made to "blossom as the rose" by them. It shows what good government can do for the people, and how a strong, independent, yet kindly hand is needed in a country like this.

During the famine Ajmir was one of the chief centres from which we carried our relief to the stricken people in the villages. It was a mart for our grain for the hungry, and a storehouse for clothing for the naked, and a dispensary from which medicines were dispensed to the sick, an asylum for the widows and orphans, and a rest-camp for waifs rescued and carried to other places of refuge. Two thousand bags of corn, just unloaded from the steamship *Quito* and put down at the door prepaid, found here ready hands, moved by grateful hearts, ready to distribute; and by bullock-cart and by railway-train and on stately camel went into many a town and village to feed the hungry—this food, sanctified and blessed by the prayers of many donors—the gift of "the farmers of Kansas to the farmers of India." Some went to Srinagar and to Kharwa to feed the Bhils, some to Bir and Pisangan to feed the Sweepers, and some to Sujat Road and Disa to feed all classes. The only thing that distressed me was that, after having been put down free of all charges in Ajmir, the municipality made us pay octroi duty on it, which had to be paid out of famine money sent to save from starvation.

From far and near were brought to Ajmir, to be distributed to places of refuge, the gaunt and starving

waifs. Between four and five thousand miserable human beings were thus snatched from death.

Mr. Clancy tells what he saw one day:

"At Ajmir I went to the station to see a company of people that were being taken through by two ladies. They stopped at Ajmir to rest and give them food. It was a most repulsive sight. When they got out of the train they were in worse condition than a car-load of hogs, and the smells were almost unendurable, and yet those refined ladies went about among them, attending to their wants as if they were their brothers and sisters. Before they left two or three of the worst cases died. One who has not seen famine can form no idea of what it means."

I was present there that day. It was in the month of June, the hottest month in the year, when the thermometer registers 160 degrees in the sun and 115 degrees in the shade. And yet these refined ladies had travelled with those children for hours in a third-class carriage. When they were got out of the train onto the long railway-platform, the only thing that could be done in the way of cleansing was to call watermen and have them pour water over them from the water-skins. There was no place for them to rest on the platform; in fact, they would not be allowed to remain there, so I hastened across the street and secured the whole of a native inn—an open court-yard with rows of rooms around it, fronted by a veranda — and into this they were taken to rest, and be fed, and await the time of departure in the afternoon.

The dormitories for the orphan girls became too crowded, and the matter was made more embarrassing by taking in a large number of women, who were ac-

commodated in out-houses. The old Mission property was sold, and new dormitories for the boys and a new church were built, and were overcrowded from the beginning, necessitating the erection of additional dormitories. Early in May several cases of cholera occurred, which so alarmed the authorities that, after much correspondence and various consultations, we were with reluctance permitted, under certain conditions, to fix the maximum number of girls at two hundred, and the Widows' Home was to be removed altogether. Cholera growing worse and many deaths occurring, the whole of the women and girls were removed to a cholera camp, as already mentioned. Concerning this work Mr. Clancy, of Allahabad, who visited Ajmir in June, remarks:

"Miss Lilian Marks, assisted by Miss Tryon and Miss Dr. Emma Scott, has been doing nobly. A little over a month ago cholera broke out in the girls' school at Ajmir, and carried off twenty. One of the number was the matron, who had been a very faithful worker. The people living near the school became frightened, and the authorities compelled them to move out into the country two miles. There they had to live in tents, under the blazing sun, with a very scanty supply of water, yet none of these brave women even thought of running away. The cholera has at last subsided, and their work is progressing favorably. They are planning to take five hundred famine children into their schools at Ajmir. This will entail a tremendous cost, to house, clothe, feed, and educate them. They have sent away hundreds of children to other schools."

They were no sooner back from the cholera camp than it was necessary to look up additional quarters for the

rapidly increasing famine refugees, and a large native *serai*, or inn, was rented at about twenty-seven dollars a month, and several hundred were sent there under the care of Miss Tryon. This inn was in the city, and opened into the public road. But the fear of cholera was upon every one, and on June 6th, Miss Marks wrote:

"AJMIR, RAJPUTANA, *June* 6, 1900.

"DEAR DR. SCOTT,—Here I am again with another tale of woe. I am not discouraged, but perplexed. God closes our way here, but surely He has better things for us somewhere.

"The Hindustani doctor informed me this morning that we cannot keep famine people in that *serai*. I took it for ten months at eighty rupees per month. They must let me keep the weavers there. But what am I to do with our extra orphans? We cannot keep very many in Tilaunia, and Phalera does not seem a good place, as very few of the orphans are coming from that direction. The Jodhpur rajah closes our way. I am turning, or, rather, have turned, sixty-seven boys over to the Plomers to-day. The boys can sleep out-doors until the barrack is finished.

"Yours sincerely,

"L. E. MARKS."

On the 9th, Miss Scott (who had volunteered from Bindraban to spend her *vacation* in helping Miss Marks in famine work) wrote:

"Miss Marks is going to see the civil surgeon about the *serai*. The authorities do not seem pleased to have the people gathered in it, and say it must be closed. Since it is taken for ten months, Miss Marks thinks it can be used for the weaving if she is prevented from using it for its present purpose. Mr. Smith thinks the best places down that road for an orphanage would be Sujat Road or Abu Road. Two of the workers yesterday, while bringing children from the station to the house, were attacked by an Arya and beaten, because they would not give the children to him. Miss Plomer

GROUP OF ORPHANS, AJMIR
After two months

leaves Monday. She will bring sixty people up from Sujat Road on the evening train. Miss Marks is quite delighted at the prospect of Mr. Robinson being here. He can look after building, weaving, grain-shops, and kitchens, and give her leisure to gather in children for the new orphanage."

The scare about being turned out of the *serai* passed away with the cholera, and on the 12th of June Miss Scott wrote again:

"The *serai* has proved quite a success; there are over one hundred persons, ninety-two of them boys, and fifty to go from here to-day.

"I meant to ask you when you were here what you thought of my staying for a while, till new help can come. If this isn't done at once, it will be too late in a short time, and the opportunity be gone. If you think best for me to stay, especially if there is a chance to open the new orphanage in or near Erinpura, will you kindly have my wheel sent me, or bring it when you come again? It is at the Deaconess Home. In going back and forth from the *serai* it will be very useful, if you think best for me to stay perhaps a few months longer. Money was granted by the society for an assistant in Bindraban (sixty rupees a month), which has not been used, and is being held in reserve by the treasurer. It has been granted on condition that Miss Burman was not reappointed, but could be used under the present circumstances, and even seventy-five rupees a month paid from now on for a doctor to take up the work there for a short time. Then, if she proved a proper person, the society could keep her permanently. Then I could itinerate or do anything I liked. Miss Burman is a better evangelist and preacher than I would ever be,

and can look after that part of the work, if there is some one else in the dispensary. If you think I would better come home now, and find some one else for here, I will be ready any time, only I like these boys very much."

In order to understand Miss Scott's anxiety about Bindraban, it is necessary to give a brief history of her connection with that interesting and important place. Bindraban is a town of twenty-five thousand souls, seven miles north of Muttra, situated on the right bank of the river Jumna, and connected with Muttra by rail. It is a sacred city of the Hindus, being devoted to the memory and worship of Krishna, the eighth incarnation of Vishnu. In it are a thousand temples, and it is said that some eight thousand widows make it their home. Dr. Scott took up the work there in 1897, being the first foreigner to live in the place. Consequently, there being no European residence available, it became necessary to live in a native house. A small house was taken in the very heart of the town, on a narrow street, in which Miss Scott lived and carried on her work for a year. Out of deference to the religious scruples of the Brahmins, she became a vegetarian. She opened a dispensary, and treated all classes alike. In 1898 a bungalow and dispensary building were completed, and the work expanded, not only in the town, but throughout the district. Miss Burman joined her in 1899. When the famine in Rajputana became severe, Miss Scott, as stated elsewhere, volunteered to help in the work, and continued to do so until she broke down, although she felt her responsibility for the work in Bindraban also. I was able to arrange for the medical work in Bindraban, and wrote and told her to remain, and she stayed on with the boys she loved so much, taking no thought for her own comfort or rest, but all through those awful

hot days and nights nursing and helping back into life men, women, and children, from the Sweeper to the Brahmin, desiring not "to be ministered unto, but to minister."

The next thing that engaged the energy of the workers at Ajmir was the *Christian Herald* corn, which arrived in Bombay on the 26th of June, and was shipped to various centres at once. The Rev. E. F. Frease, secretary and treasurer of the *Christian Herald* Famine Relief Fund Committee, and also member of the Americo-Indian Relief Committee, was in Bombay to meet the ship, and wrote me as follows:

"Dear Dr. Scott,—The *Quito* arrived yesterday, and began clearing cargo to-day, which explains why I am here. It may be that some wagons will be started your way to-morrow, and if so, I'll try to wire you.

"On my arrival here I found there was to be a meeting of the Americo-Indian Relief Fund Executive Committee, for the distribution of funds. I had understood that applications were not to be considered until after the circulars, one of which I am now sending you, had been sent out, and hence had no written applications in. I, however, went before the executive committee, and explained why our written applications were not ready, and asked permission to make them orally, to be covered by a written application to be made out later in the day.

"Knowing your great need, I ventured to ask for 5000 rupees for you, that being the largest amount the executive committee can grant. The amount was granted, and I am sending in the written application for you as agreed. This will give time for any additional applications from you and your missionaries, to whom also I am sending circulars, to reach Bombay in time for the meeting of the general committee, the second Thursday in July. That committee will, of course, take into account the 5000 rupees now granted in considering your applications. I hope I have not been presumptuous in putting in for you, but felt I, in a sense, represented all our famine work on this committee as well as the *Christian Herald* Committee.

"Sincerely yours,
"E. F. Frease."

The Americo-Indian Relief Committee, referred to above, as to organization and object, and method of operation, is explained in its circular, issued on June 15, 1900, which says:

"In the latter part of April, 1900, when the Ecumenical Missionary Conference was held in New York, Indian missionaries, who were present, called a special public meeting to awaken and promote interest in sending famine relief to India. As a result 'The India Famine Fund Committee of One Hundred,' well-known citizens of New York, was formed, with William E. Dodge, Esq., as chairman, Dr. E. R. L. Gould, secretary, and John Crosby Brown, Esq., treasurer."

On June 9th a telegram from Mr. Dodge was received in Bombay, saying, "Promptly form Americo-Indian Relief Committee of Nine," and specified its constitution. Accordingly, this committee was formed, and the object and scope of its work stated as follows:

"This Americo-Indian Relief Committee desires and intends to work in co-operation with the committee of the Indian Famine Charitable Relief Fund and with the *Christian Herald* Relief Committee, and in conjunction with missionary and government relief, so as to avoid, as far as possible, overlapping in plans and grants. The secretary of the Indian Charitable Relief Committee and the chairman and the secretary of the *Christian Herald* Committee being members of this Americo-Indian Relief Committee, it is hoped that all overlapping may be avoided.

"For the present this committee proposes mainly to confine itself to four objects: Relief for (1) orphans, and (2) farmers; (3) clothing, and (4) village relief."

GROUP OF ORPHANS, AJMIR
After three months

The grain-shops were opened immediately upon the arrival of the corn, and on July 17th Miss Marks wrote me:

"The grain-shops are working. The police have given some trouble to-day, and want to stop the traffic. We think the *bunyas* are at the bottom of it.

"Miss Scott is in Tilaunia and Miss Tryon in the *serai*, so we really have two establishments. Can't you make room for more boys at Phalera? Isn't it a good time to write to the Commissioner for Orphans, and say that since we have been forced to open other institutions we can take two hundred girls and boys. If we decide that we do not want them all, we can find homes for them. Many missionaries are still writing for children. If we don't get them the Roman Catholics and the Bramo-Samaj are bound to. The Americo-Indian Committee gave me 4000 rupees for medicines and clothing. Mr. Frease telegraphed me to put in my petition, so I did. All goes smoothly. I am trying to get more weavers to work."

In June the Rev. J. W. Robinson, secretary and treasurer of the Methodist-Episcopal Mission Famine Relief Committee, kindly wrote me that he thought he could give me some help in July, and we were looking forward to his coming after his visit to Gujarat. But Mr. Frease wrote me of his great need in the following letter:

"Dear Dr. Scott,—J. W. Robinson came on the 3d inst., and it has been a great relief. I had expected him to remain a full month, but it appears he had made an arrangement with you which if carried out would take him away considerably earlier. I, therefore, write to ask you, if there is any way possible, to release him from that, so he may remain here as long as possible. You will have heard of the death of T. M. Hudson,

and that J. W. Park has lost his eldest child, both from cholera. Besides which, the newly engaged English matron of the Nadiad Orphanage, in charge of Park, has also died of cholera. I am now much disquieted by a note just received from Park, saying he is down with something very like cholera, and I must be off to him by the next train.

"The fact is that either Park or Ward is liable to break at any time, and for Robinson to leave before the month is up would be very hard on us all. I believe you can get other help, and have no doubt you will release Robinson from going to your place. In great haste, Yours sincerely,

"E. F. Frease."

Of course, as much as we needed help, he was released; for, truly, famine work is full of hardships and dangers. The Gujarat workers suffered severely. The first to give way under the burden was T. M. Hudson. Mr. Fox writes:

"There were signs of failing health before the day of final failure. But it seemed impossible to take rest. The evening before he died he had a social gathering of friends at his house. He was as bright and cheerful as any one among the company. About midnight the sickness came on; at eight o'clock in the morning he fell asleep. The next day after the death of Mr. Hudson, Miss Brown, the assistant in the boys' orphanage at Nadiad, was taken down with cholera. In a few hours she passed away. Immediately after this, Willie, Mr. and Mrs. Park's eldest boy, was stricken with the dread disease. It was evident from the first attack that he could not live. He knew he was dying. He called the servants and told them he was dying, and urged them to meet him in heaven. Willie was only ten years old. He was a bright, happy, spirited boy, the friend of everybody. Mr. and Mrs. Ward were called to part with their little girl, Ada. In the morning she rode out with her

GROUP OF ORPHANS, AJMIR
After four months

father, sitting in his lap, chatting brightly; late in the afternoon she was taken sick; before the next morning she was dead. Language cannot express the sorrow that came to these parents' hearts. All of them, without a word of murmuring, continued their work.

"About two months after the death of Mr. Hudson Mr. Ward fell sick. He was sent to the hospital in Bombay. After two months of medical care and rest he was able to return to his work. It is worthy of mention that his wife carried on the work very efficiently during his sickness.

"While Mr. Ward was still sick in Bombay, Mr. Frease was taken sick with fever. This proved to be a severe form of typhoid fever. He, too, was placed in the European Hospital, Bombay. For several weeks his life hung in the balance. He received every care from doctors and nurses. Then there came a change for the better. We have good reason now to hope that he will soon be able to resume his work."

These were, indeed, trying times. What with the awful heat, the trying journeys into the villages to rescue the starving, the loss of sleep, the constant vigilance required, the awful, sickening sights, the menial service necessary to be done, the diseases prevalent—cholera, fever, small-pox, diarrhœa, dysentery, sore eyes, sore mouth, guinea-worm, paralysis, the association constantly with hopelessness, despondency, and gloom, all these things, with the drain on one's sympathy, were enough to break any one down. In Ajmir Dr. Whitehouse, of the United Presbyterian Mission, was struck down with cholera in the prime of life. Miss Marks was often completely exhausted, and in September was driven to the hills. Miss Tryon was crowded with work in the *serai*, and at times was unfit for duty. Miss Scott

toiled on, almost a shadow, drinking impure water and without proper food, until she came down with fever at Tilaunia. Miss Hoge, who had generously left her work in Gonda, in Oudh, to help in the famine work in Ajmir, was left almost alone. Mr. and Mrs. Plomer, with the care of the boys' orphanage and the distribution of relief in the district, felt the awful burden. And through it all was the cry of the hungry for food and the wail of the dying.

XVII

TILAUNIA

"No rain-drops fell, no dew-fraught cloud, at morn
Or closing eve, creeps slowly up the vale;
The withering herbage dies; among the palms
The shrivelled leaves send to the summer gale
An autumn rustle."

As you travel from Ajmir towards Agra, over the Rajputana-Malwa railway, after passing the town of Kishangarh you soon reach a little patch of land within the territory of the Kishangarh state, but belonging to the British government. There is a little railway-station, a goods shed, an open-sided building, covered with a corrugated iron roof for sheltering travellers, a long stretch of "siding," and a village of perhaps five hundred souls and emaciated bodies at the foot of a rocky mound, or hill, and fringing a wide expanse of sandy plain. That is Tilaunia. It is one of the centres from which we gave out famine relief. How we came to select it is this: One day, early in May, I was looking up places for storing grain, and was shown an old, abandoned cotton-press between the railway-station and the town at Tilaunia. There was a large room, one hundred feet long by forty wide, standing at the end of a yard, or "compound," perhaps four hundred feet square, the whole built of stone. The large room was without a roof, but most of the rafters were serviceable. Part of the old cotton-press was still standing in the centre of

the room. There were some sheds and store-rooms in the corners of the enclosure, and on one side, opposite the large room, was a gate. As soon as I saw the old building I felt that, if available, we could utilize it in our famine work. We could put a thatch roof over the room, clean it up, and use it for a store-room, while one of the small rooms would do for a grain-shop, and the yard would serve as a dining-room and for a kitchen, which might be opened at once. The owner was seen. He was willing to rent it at a reasonable price. The bargain was closed, and I made preparations for its repair and speedy occupancy. The kitchen was started at once, and was a great success. In one corner room the food was cooked in a large caldron, and dished out to rows of hungry people seated on the ground.

The Rev. Dennis Clancy, when on tour in Rajputana, took a deep interest in all forms of relief, and was especially interested in the kitchens. He says:

"I visited one of these kitchens at a place called Tilaunia, and saw over two hundred fed. For hours before the time to give out the food the people gather in a great crowd around the gate. The preachers and workers take advantage of this to give them religious instruction. It is really painful to see these poor creatures trying to sing. They seem to think that by singing and answering questions they are in a way doing something to earn their food. When the gates were finally opened, the people rushed madly in. It was very difficult to keep back those who had no tickets, and when the gate was closed there was a howling mob on the outside begging to be admitted. I could scarcely keep back the tears as I looked into their pitiful, emaciated, disappointed faces. When those who had tickets were fed, what was left was given to those on the outside. Women

THE KITCHEN AT TILAUNIA

came with little babies in their arms. One woman had a little baby only six days old. When the food was ready they made the people sit on the ground in rows, and when they were all served, Dr. Scott asked God's grace on the food, and the people ate as if they had had nothing for weeks. Most of them bring an earthen dish of some kind to receive the food. Sometimes people come without dishes, and to receive the food make a hole in the ground and put a cloth over it. They pick up every morsel of food given them. They get food but once a day, at most."

The two hundred which Mr. Clancy saw soon multiplied to a thousand, and our Christian cooks and waiters were kept busy feeding the people. When the corn came, ten wagons, carrying two thousand bags, were sent to Tilaunia. But before the arrival of the maize, Ajmir became so overcrowded that it was necessary to divert the restored cotton-press building from its original purpose to that of a temporary home for famine waifs. Sheds were put up around the sides of the wall, the outhouses were cleaned up, the large room was put in order, and several hundred famine waifs, half-starved women, girls, and boys, rescued from death, were sent there to be cared for. Shops were taken for the corn in the town, tickets were issued to needy persons for the shops and kitchen, and hungry multitudes were fed daily.

Miss Scott was sent to take charge of all this work at Tilaunia early in July, and she remained there until she broke down, in the middle of August. On July 6th she wrote from Ajmir:

"Mr. Smith writes that he has started three more kitchens, and wants a man to help him gather orphans. I was wondering if those boys who failed in their exam-

inations, Barnabas, Ruskin George, Nur Masih, or some of the others, perhaps, could not help in some of the work over here, if they have not positions already. They could assist in the grain-shops, or work under Mr. Smith to gather in the children. We could do such a lot if we had more workers. We are going to work in good earnest now. Miss Tryon is to live in the *serai* and have charge of one hundred and fifty girls, and look after the weaving in the other *serai*. I am to go to Tilaunia, look after the kitchen, the grain-shop, and the weaving, and have headquarters for gathering in the starving, taking care of all the sick, etc., and have the Widows' Home, if they are turned out of here. A boy, or some inexperienced person, could help in Tilaunia, and leave one of the preachers free to do some more important work, as collecting children or starting a kitchen in some other place. If it does not rain there will be need for several, I am afraid, before next season. Wouldn't John Little be a good hand to look after one? It would not hurt his work to go a little while where these people are starving to death for want of some one to take food to them.

"Please send some help. We need matrons and Bible women and school-teachers, etc.—in fact, almost any one will be useful. Miss Marks wants a good bearer, a Christian preferred. She says she could use Christian laymen in her rescue work if there are not preachers to be spared."

The summer-school was in progress at Muttra in those days, and voluntary workers were called for; nine or ten promptly expressed themselves willing to go, and they were sent off to Ajmir by the next train. One old graybeard among them, Edward by name, had been a Christian for forty years; another was an ex-policeman, a more recent convert from Mohammedanism; there

were three women in the party, the wives of three of the men. All of them left places of employment to go out into the dreadful famine land, from which some never returned. On July 19th Miss Marks wrote me as follows:

"The workers came this morning, and I was not a little surprised. However, I've sent every one of them to needy places. They thought they ought to have one day for rest, but I told them I had not had a rest for months. I sent to Tilaunia, Baldeo and Mary; to Phalera, Sarah and Robert; to Miss Tryon's *serai*, Edward and Jiwanie; under S. O. Smith, to gather children, Kalekhan and Nanhe; Charlie Silas to assist here to send to out-stations for children and to distribute thread to weavers. I could use several others. The grain-shops are doing a flourishing business. Mr. Robinson writes that he will not come till the end of the month. I am helping twelve farmers to sow their crops, and when the crops are harvested they are to give me a chance to buy cheap, and they will return some of the money. The assistant commissioner seemed very glad of my offer to help them, and he is to send twelve worthy men to me.

"Mr. Smith was in and took two hundred bags of grain yesterday. He pays the freight. He is feeding over one thousand people at five centres, and as he goes up and down the line he inspects them. I suppose you have no objections if it reaches the needy through reliable sources. Yes, Dr. Scott let Ran Bahadur have grain for poor Christians. I also asked them to send some from Phalera. Anthony will see that the poor Christians get it. Thread is so expensive that this weaving is a losing business. It helps to keep the people from being pauperized, however."

On the 21st of July I received this from Miss Marks:

"The shops here and at Tilaunia are besieged by a regular mob from morn till night, who scream and cry and push and beat one another to get to the shop. What a sight it is! No rain, and no clouds even. I got in fourteen boys yesterday, and thirty-seven to-day, and more are to come to-night. I hope you can arrange for two hundred boys at Phalera soon. Very few girls come. I enclose a letter received from Mr. Smith this morning. He thinks we could open an orphanage at Palanpur, the other side of Abu Road, and there is no mission work there. It is a Mohammedan state, and the Nawab is liberal, so I hear. What opportunities these days! I am ready to open two or three more orphanages. The money could be gathered, I am sure, and the workers found. I am not quite out of my senses. I have hired a book-keeper at twenty rupees a month, and that will enable me to give more attention to the thousand and one other things that come up. My building gets on slowly for lack of water. No water has come in Ana Sagar Lake. The work at Tilaunia became very heavy. The kitchen fed many hundreds daily. From morning until night Mohan Lal and Parshadi Lal, with their assistants, were kept busy measuring grain for the hungry villagers; the waifs required much care; many of them were much emaciated and afflicted with disease. Famine-stricken weavers were given weaving to do. These poor weavers, who were out of both materials and customers, were helped to set up their rude little hand-looms at their own homes, thread was furnished to them, and the cloth purchased from them when woven."

On the 23d I received this letter from Miss Scott:

"CHRISTIAN HERALD" CORN READY FOR DISTRIBUTION

"Dear Dr. Scott,—The grain is going so fast we are beginning to wonder whether it will not be best to keep some of it, as it won't last long at the rate it is going. A regular mob! It takes three or four men with clubs to keep the people away. It is not sold in larger quantities than eight seers to any one person, and yet the sales to-day alone amounted to 200 rupees. Since a week the proceeds have been over 1000 rupees. It keeps the men busy giving out, and the poor pastor isn't very well anyhow. The men are very much concerned about the piece of land for sale here. The owner is anxious to know, as he wishes to dispose of it some other way if we don't take it. The land is good, well situated, cheap, and everything that could be desired, if you want to buy in a small place. Three hundred rupees will do. We hear Dr. Ashe is going to live at Phalera.

"Your volunteers were gladly welcomed, and are busy. They have gone to work in good earnest. Please let us know about the grain soon, and the land also.

"I let Ran Bahadur, of Rup Nagar, have two camel-loads of grain for the poor Christians in his charge. That was proper, as I understood it was to be sent from the place where it was stored to places where we have work in the villages. But Mohan Lal said the order was to give to only those who are able to come for it themselves; but I was wondering what was to become of the hundreds who were not able to come.

"Mohan Lal sends his *salaams*. I like him very much.

"Yours sincerely,

"Emma Scott."

Miss Marks wrote me again on the 30th:

"We have cholera in Tilaunia. I just came home last night, and return this morning. We are overcrowded, so please get Phalera ready for more boys at once, so that I can remove them as soon as this outbreak is over. Our hands are full. Miss Scott and I are dead tired nursing the sick. We have had a good many deaths in Tilaunia lately: Thursday, four; Friday, four; Saturday, three; Sunday three, and I don't know how many more there will be this morning. Not much sickness here.

Pray for us. I wish some one were here who could look after the grain-shops. I can't do any more than I am doing. I am so tired."

When I visited Tilaunia I found Miss Scott living in a little out-house with two rooms, about ten feet square, and a thatch-covered veranda, in the corner of the yard where were crowded several hundred half-starved creatures, many of them exceedingly repulsive, emaciated, and diseased. There was fever, and there had been cholera. She had no cook, and was being waited on by a little famine boy, who served her, as they all did, with a love and devotion which was touching, and if skill and ability had been commensurate, there would have been nothing left to be desired. As it was, there was much. It was hot, and the whole place was unsanitary. The sights were enough to sicken any one. But love for humanity can rise above all these things. Miss Scott remained, because she felt it was her duty to live among and try and save these dying people. But it was more than even she could endure.

Miss Marks wrote from Tilaunia on August 1st:

"Well, we are still in the land of the living. Only two new cases down this morning, and no deaths yesterday. I have sent Dr. Emma Scott into Ajmir to rest.

"The Kishangarh prime - minister wants us to open a dispensary in Kishangarh. I've intended for a long time to open medical work there if I can get a medical worker somewhere. I'll oversee the business once a week. I think he will give us a grant of money, medicines, and a house, free. Since the grain came he seems ready to oblige in anything, and I mean to strike while the iron is hot. I think I can arrange to get our thread

for weaving a little cheaper through him. Can't you get Phalera ready right away for a few more boys? This has been full for some time, and cannot possibly accommodate any more.

"We have nearly two hundred more boys for you, but we need an extra number to fill vacancies. Many are weak and sick, and have sore mouths, which are very infectious, and the famine diarrhœa is also catching. Though they seem to get well, and look quite strong, the first thing we know they are down again. The boys that have come recently are very weak, and need much care and attention. The state of the sheds where they sleep, and the yard, is indescribable in the morning. A lot of weavers have work, but it is hard to find any one who knows how to weave blankets, especially in these parts."

On the 24th of August she wrote:

"Dr. Emma Scott has fever, and I am taking her to Ajmir for a change. Miss Hays will take her place."

Next day she wrote:

"Dr. Scott has strong fever to-day, and has had for several days. I feel worried about her, as she has typhoid symptoms."

On the 3d of September she wrote again:

"To-day the doctor has pronounced Miss Scott's fever enteric. We have a trained nurse, and she shall have the best care we can give her. He thinks that by the 25th of this month she may be able to go to the hills. After enteric she will have to take a long rest. In the

present emergency Miss Hays is a godsend. She does nicely at Tilaunia."

Long weeks of anxious watching passed. Then came the slow recovery and the necessary vacation home. Sickness follows famine. On November 1st, Miss Marks wrote:

"I am overwhelmed. So many sick and dying—at least two hundred sick people on my hands, and no one that knows enough to give a dose of medicine. There are so many things to attend to besides the sick, yet for the past two weeks I have not been able to do much but compound and dispense medicines. Could you get me an Agra medical assistant till these famine people get into a more healthy condition? I cannot stand this much longer. In the two *serais*, and here and at Tilaunia I have lost at least fifty this week, mostly from famine malarial fever."

And so the work went on until the houses were ready at Phalera, and the coming of the rains and more prosperous times rendered grain-shops and kitchens unnecessary. When the cold weather came on, from Tilaunia hundreds of blankets and suits of clothing were distributed to the poor villagers. After the waifs were sent away to Phalera and Ajmir, and the kitchens and grain-shops were closed, the old building was used for weavers, who are still doing a good work there, helped by their friends, who rescued them when "the famine was sore in the land."

More than a year has passed since the last of the famine-stricken left Tilaunia and the kitchens and grain-shops were closed and the rescue work ceased; but in

November of the present year a great thanksgiving service was held there in a large tent, attended by a thousand people, eight hundred of them famine waifs, now strong and well and happy, who gave expression to their grateful feelings in their own quaint and hearty manner, with bursts of song and shouts of praise. Looking into the bright, upturned faces, one could not help feeling that all the trouble and expense of saving these people have been repaid a thousandfold.

XVIII

PHALERA

"The tongue of the sucking child cleaveth to the roof of his mouth for thirst."—*Lamentations*, iv., 4.

When we commenced to feed the starving at the kitchens, convenient centres were selected to which the poor people could gather and where there could be rigid supervision and inspection. At first we cooked a limited amount of food in front of the native pastor's house, just at the end of the small village of Phalera, but the number of applicants so rapidly increased, and as it was annoying to the people of the town to have so many famine-stricken coming together daily at that place, we realized that a removal was inevitable, and yet it became a very grave question what to do in the emergency. No one seemed able or willing to help us. It so happened that next door to the pastor's house lived his landlord, a Parsee, by the name of Prestonji, who had leased some land from a Hindu for cultivation. Hearing our story, he very generously came to me and said I could have land from him upon which we could erect temporary sheds for storage of grain and a place for a kitchen. The place proved to be just the locality desired, within a convenient distance of the mission-house and railway-station, and yet far enough away to obviate any inconvenience to the residents of the town.

There we erected mud-walled houses, and covered them with a thatch roof, and soon had our kitchen in

working order. When the kitchen was first started there was also opened a training-school, into which poor men and women who were capable of being taught an elementary knowledge of books were gathered. The members of this school, as well as their teachers, gave gratuitous help in carrying on the kitchen, which grew into large proportions. From two hundred the numbers ran up to four hundred, and then to six and eight hundred, until finally one thousand, and twelve hundred were fed daily. These poor people came about eight o'clock in the morning, and sat in long, double rows, waiting patiently for an hour or two until the food was ready to be served. The majority of those admitted were women and children, each of whom was provided with a ticket, on which were number, name, and village, and the dates of the month, from which each date, as it fell due, was deleted when presented by the applicant to a qualified inspector. Each adult was given a pound and a half of cooked wheat, or corn-meal mush, and children were fed in proportion to age and requirements. It was often necessary to give the children specially prepared food. Many of the people were very much emaciated when they first came to us. Some were so weak that they remained near the place all the time, being unable to walk to their village and back again daily. Some died with food in their hands. In cooking for so many, it often happened that the untrained cooks and waiters did not thoroughly cook and properly serve the food, and many of the people, especially the children, were unable to digest the mess that was served out to them.

I shall never forget a sight I witnessed one day when the people were being fed. A poor village woman had managed to crawl to the kitchen with her starving little child. She was too weak to get into the line, and lay

on the ground a few paces off. When the food was served, one of the bearers carried her some of the mush and placed it on one corner of her scanty clothing. She was just able to carry a morsel to her mouth, when she died with some of the food still in her mouth, and the little, emaciated baby lying beside her. She was soon carried away and buried in the sand of an adjoining field, and the child was taken to the mission-house and cared for, but the poor little thing had been too long without food, and soon went to join its mother.

The suffering of the little children was terrible. It was a very common thing to see children five and six years of age wandering about in the fields or on the road or at the railway-stations, pitifully crying for food, or lying under trees, asleep, with no one to care for them. Their parents had gone in search of food, or more probably had died of starvation or disease induced by famine. I remember one midnight at Phalera, as I was on my way to the station, I heard a child crying most pitifully in the dark. It was so dark that I could see no one, but the voice was so full of distress that at the risk of missing my train I searched for the child under the trees. Under a large *shisam* tree I found an emaciated little girl, all alone. I said to her:

"What is the matter, little one?"

"My eyes hurt."

"Where is your mother, child?"

"I don't know."

"Have you no one to help you?"

"No one."

"How long have you been here?"

"A week."

"Why have you come here?"

"I am hungry."

I told her she should have food, but as I went on down

the road I could hear the poor little thing crying with pain and hunger, alone under the *shisam* tree.

The reader will remember that on Saturday, the 7th of April, I unexpectedly met the Rev. W. W. Ashe, M.D., at Marwar Junction, and that we visited the Jodhpur state famine relief camp at that place, and spent part of the day at Biawar. He returned to his work at Aligarh, and my mind was occupied with the great problem of the hour—how best to distribute the funds committed to our care. While thinking over this I received the following letter, dated at Aligarh on the 4th of May:

"Dear Dr. Scott,—Since my trip through the famine district in Rajputana, the dreadful misery and suffering I saw have not ceased to haunt me by day and by night. I went to see famine and I saw it. After leaving you I saw most heart-rending sights. The suffering in the native states is most acute, and in some places very little is being done for the people. I inquired about the distress from several native officers, but they all denied that the people were dying of starvation. . . .

"At Marwar, where I met you, I walked a hundred paces away from the station and picked up a human skull with some of the sinews still intact, as I showed you. I saw one poor woman lying within ten feet of the railway, unable to rise, and there was no one near to help her. At Jaipur, where the train stopped, a crowd of emaciated little children thronged the platform begging, many of them too weak to stand long at a time. A man came along and kicked them out of the way as if they were a pack of dogs. At one place, among the crowd was a wee bit of a girl hardly able to stand. I gave her an extra pice, and as the train moved off the elder ones rushed upon her like so many hounds and snatched the pice away from her. I wept. Who would not? Survival of the fittest! If I possessed a lakh of rupees I would ask for no greater pleasure than to distribute it to those poor famishing people.

"I trust the committee will see fit to give you a large sum for Rajputana, for I am sure there is not a more needy place to be found.

Yours sincerely,

"W. W. Ashe."

As the work at Phalera became more heavy, the kitchen, training - school, and weaving, with outside work in the villages requiring much thought and daily supervision, I was anxious to secure some one to take charge of the work. My thought turned to Dr. Ashe. I wrote to him, and the result was that he gladly gave up his month's leave, to which he was entitled, to do famine work at Phalera. Subsequently he was relieved from his connection with the dairy-farm at Aligarh, and he and Mrs. Ashe joined us, as permanent workers, on the 5th of September. In the mean time Dr. Ashe had given most valuable assistance. In addition to the kitchen and other work an orphanage for boys was started, and more than two hundred were gathered in, requiring to be fed and clothed and constantly attended, many of them being in a sad plight. It was a great comfort to have a doctor in charge of the orphanage. On the 6th of August Dr. Ashe wrote:

"We fed 400 this morning at the kitchen, and some were turned away. No rain yet. Wheeler's dog brought a scapula of some poor victim, and laid it at my door last night."

On the 9th, again:

"Yesterday we fed 620, besides the boys. To-day 715 got a morsel. There were a thousand people present. It is impossible to feed them all. Four wagons of the corn have come, and the rest will reach us to-day. Ten or twelve carts are busy bringing it up. No rain yet. It is dreadfully hot to-day. Will go to Merta Road after I get things started here."

Merta Road is the junction where the line branches

off to Bikanir, and is within the limits of the Bhartpur state. The town of Merta lies some distance away from the station. As it was a needy field, we decided to open a grain-shop there.

On the 13th, after his visit to Merta Road, he wrote me as follows:

"I have just returned from Merta Road, where I rented two store-rooms and a room for a man to live in. I took Masih Dass with me from Makrana to let him see the place. He does not seem happy to go there. The corn must be sent at once, to save damage. Depending on what you said about him, I will send him to see to unloading it. Please let me know what arrangements are to be made about money. I have got in over two hundred blankets, better than the Bikanir ones. Am having them made in the villages. They will be somewhat cheaper than the sample you brought. We are too short-handed to manage a thousand people. If we had an enclosure it would be much easier to manage them."

On the 23d he wrote:

"I returned from Merta Road, where I went to get the grain-shop in operation. Daud is now settled there. The situation is very critical up that way. The little rain that fell has caused a lot of sickness. The people drink from the filthy puddles, take the cholera, and die. At this place the distress is growing worse daily."

During the most of August I remained at Phalera, allowing Dr. Ashe to return to Aligarh. The manufacture of blankets and warm clothing for the famine-stricken, who would otherwise for want of them perish

during the rains and in the cold season, occupied our attention. A generous donation from the *Christian Herald* fund of 7656 rupees enabled me to push the manufacture of woollen blankets with vigor. I found I could make a serviceable blanket for a rupee. I stated this fact to Mr. Frease, secretary and treasurer of the *Christian Herald* fund, and from him received the following reply:

"Dear Dr. Scott,—In yours of the 6th inst. you say you are making four thousand blankets for the cold weather. You have by this time received the list showing the distribution for one hundred thousand blankets, being provided by the *Christian Herald* fund. These blankets we are having made by famine labor wherever possible, under the direction of the missionaries, and most of them are being made of heavy cotton, and at a cost not to exceed one rupee each. I think that the committee will be very glad to purchase from you the four thousand you say you are already making, and as many more as you can make, up to, say, 7656, the number which will come to you according to the distribution mentioned above, if you can make them at the price given. This would enable you to produce the entire number of blankets assigned to you by famine labor, and would avoid transportation charges, and give you an article usually used by your people. If you can undertake to make the above number, please let me know immediately by wire, if you wish, and I will send you my official check for 7656 rupees, covering the number and completing your grant from the committee for blankets."

When the *Christian Herald* corn arrived, two thousand bags, containing two bushels each, were stored in the mission-house, and a shop was opened in the town,

while distribution was made in the surrounding villages. Two hundred bags were sent to the shop at Merta Road and a like number on to Bikanir. At all our shops we sold the corn in small quantities, at a fixed rate of fourteen seers, or twenty-eight pounds, to the rupee, to all who were needy but able to purchase, and gave to those who had no means of paying. To guard against imposition, grain was only given to those who had been supplied with our numbered tin tags and corresponding dated tickets. In spite of the most scrupulous care, however, some would appear several times on the same day and draw the allowance, until detected and excluded.

What with blankets and corn stored in the mission-house, there was but one room left in which to live, and even that was shared with countless flies, mosquitoes, moths, lizards, snakes, and dogs.

When Dr. Ashe returned he had his hands full. What with orphanage, industrial work, kitchens, grain-shops, and training-school, there was enough to keep him busy. A kitchen had been kept up at Naraina, a village a few miles away. The grain-shop at Merta Road was doing a good work. The blankets were coming in almost daily. About two thousand were made at Bikanir. The kitchens were kept open till the first week in October, by which time there was no further need. Dr. Ashe succeeded in sub-renting some land, and immediately proceeded to erect suitable buildings thereon for orphanages for both boys and girls.

This, in addition to the other work mentioned above, fully occupied the time and attention of Dr. Ashe, for the buildings have been erected under peculiar difficulties. Workmen proved inefficient and slow. The walls of the boys' orphanage were no sooner up than part of them fell down again. The corrugated iron roof was no

sooner on than a storm blew it off. But the work has gone on. Thousands have been saved from starvation, and hundreds of children, rescued, fed, and clothed, are being trained. On February 7th, just before leaving for home, broken down under the long, hard work done during the famine, Miss Marks reported as follows:

"The Phalera girls' orphanage will be ready for occupancy by the end of this month. I still do some rescue work. We have taken in forty-seven the past month —fifteen girls, four women, and twenty-eight boys. They are very emaciated and weak. Over ninety-nine thousand rupees, or $33,000, have passed through my hands for relief work during the year. I have had to render an account to two famine committees, and have all accounts audited. It has been an awful strain to feel that I was responsible for the proper disposal of every cent. Money came from Canada, France, England, Scotland, Japan, India, South Africa, and the Straits Settlements. So, often this year, when I have seen that we needed certain things very much, and wondered where they would come from, some one would write, saying they were sending these very things. It has seemed so wonderful."

XIX

FORMS OF RELIEF

"I will call for the corn."—*Ezekiel*, xxxvi., 29.

The various forms of relief put in operation during the famine were so numerous that it would be difficult to give a detailed account of each. The committee allowed large liberty in these matters, provided that (1) the people needing relief were reached, and (2) the work was done under strict supervision, so that there would be neither waste nor theft. It was impossible for the imperial relief to reach all who needed it, and often the relief camps were so distant from the famine-stricken, and the conditions upon which help was given were such, that they were not succored. The people of India, owing partly to many centuries of oppression and poverty, and partly to their religious belief in a fixed destiny, are a long-suffering and patient people, enduring quietly the greatest wrongs without a murmur, and pining away with hunger and making no sign. Sometimes native subordinates were not sympathetic, and carried on the work in an official and perfunctory way, not calculated to inspire in the poor people a belief in "the brotherhood of man." Sometimes "the minimum wage" meant starvation and death. Anyhow, there was a large margin left to be met by private charity, and our workers were ever finding out needy ones quietly suffering in out-of-the-way places. We had men and women posted at convenient centres in Rajputana, whose duty it was to

find out all cases of need and report them, and a special fund was set apart for this work. In this way many were saved from starvation. People were directed to the nearest relief works, or given tickets which would admit them to our grain-shops or kitchens, where they could get help. But the most of our relief fell under five heads—viz., grain-shops, kitchens, rescue work, orphanages, and industrial work. A word may be said about each of these, as operated in Rajputana and elsewhere.

1. Grain-shops. In Rajputana there were grain-shops at Pisangun, Bir, Ajmir, Tilaunia, Phalera, Merta Road, and Bikanir. These were really distributing centres, from which grain was sent by rail, on carts and camels and by coolies, into the interior. More than twenty thousand bushels of grain were thus distributed. Our rule was to sell to all who could buy at a fixed rate of twenty-eight pounds to the rupee, never giving more than the maximum amount of a rupee's worth to any one person, and requiring those near at hand to appear daily for their dole. For the very poor we furnished the meal, already prepared for cooking, free, and sometimes a little fuel also. The opening of these shops had a twofold beneficial effect. In the first place, it fed the hungry people; and in the second place, by underselling the corn-dealers, we brought down the price of grain in some places. In the account of our work at Ajmir and Tilaunia we have seen how clamorous the poor people were to buy the maize, and that the men were under the necessity of standing with sticks to keep the villagers from mobbing the shops. When the sales accumulated the money was used to buy other grain, and so the shops were kept open as long as there was need.

In Gujarat Mr. Frease and his associates opened grain

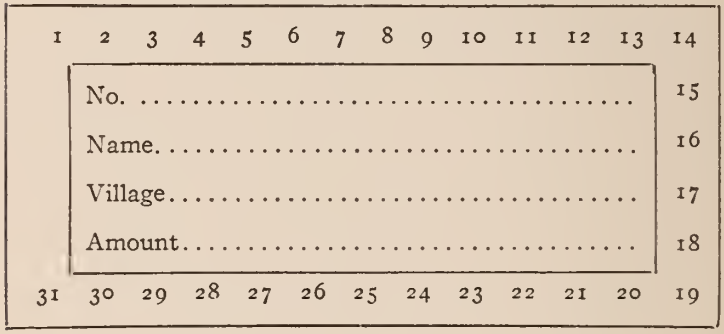
WAITING TO PURCHASE CHEAP GRAIN

depots, which were very useful. The editor of the *Indian Witness*, who visited Gujarat in May, wrote as follows:

"Mr. Frease and his missionary associates deserve the highest praise for the effective plans set in operation to meet the needs of the trying situation. First, they resolved to establish food-grain depots at several stations, where the people could obtain grain at actual cost, or, if necessary, as it was found to be, at a small loss. Capital to allow of the purchase of grain on favorable terms was appealed for and received, although not to the extent that could be desired. For a considerable time grain was sold at the mission depot to all comers, in small quantities, of course, to each purchaser, but after a time it proved that the funds available would not admit of this. So it was found necessary to restrict the sale of grain to Christians, who, as the famine period advanced, began to show proofs of the fact that they were trying to exist on insufficient food. About four hundred tons of maize, or forty railway wagon-loads, have been sold at these mission depots. Many thousands of villagers have been relieved in their own villages, besides those on relief works. Large numbers have travelled twenty miles for a week's supply, because, as they explained, 'the difference between the rate at which the corn was sold by the missionaries and the local bazaar rate was just the difference between starvation and life.'"

2. Kitchens. Kitchens were opened before grain-shops were started, but after the maize came the shops were a great aid to the kitchens, as the corn-meal was used in making the mush which was fed to the patrons of the kitchens. There were many of these kitchens at centres right across Rajputana from Raho to Bikanir.

The largest ones were at Tilaunia, Naraina, and Phalera. Here many hundreds were fed daily. Our rule was to give a pound and a half to an adult male, a pound to a woman, and lesser amounts to children in proportion to their age. Any one eligible to draw must have a properly filled-in and signed kitchen-ticket, a specimen of which is herewith given:



Our kitchens were run upon a somewhat different plan from that of the government. As a rule, the government kitchens were opened in connection with relief works for children and other dependants who were unfit to go on the works. The famine committee of 1898 recommended kitchens especially for children. They say:

"But as a general rule we are in favor of the kitchen system in the case of children. In the case of adults the existence of caste or other prejudice may undoubtedly prevent many persons requiring relief from accepting it in the shape of cooked food, but with young children we think this is true only of a few tracts or particular castes. The experience of the recent famine, and the evidence we have taken on the subject, confirm us in the

belief that in the great majority of cases parents will not object to sending their young children to kitchens, although it might be they would not be willing to accept such relief themselves. In scarcities, or at the beginning of famine, the cash or grain-allowance system may be found convenient and unobjectionable for children as well as adults; but if it is considered necessary to enforce a test, owing to the excessive numbers of persons attracted, claiming to be dependants, or if it is found that sufficient relief is not afforded to children, then the kitchen system should be substituted. In severe famine, we think, it will always be necessary to introduce the kitchen system for children; but in order to guard against the possibility of deserving persons, who from caste or other prejudice cannot accept cooked food, being excluded from all relief, although they really require it, we think that when the kitchen system is introduced discretion should be allowed to the officer in charge of the work to exempt from the obligation of accepting cooked food persons who from caste feeling or prejudice or local status cannot reasonably be expected to submit to such a form of relief, and to give such persons either a money dole or an uncooked ration, preferably the latter." [1]

But not having extensive relief works nor a large staff of workers, it was found that we could reach the cause of all the suffering and relieve it more directly by giving cooked food to the very poor. If we gave them money it would perhaps be stolen or some of them would spend it for opium. If we gave everybody a grain dole, some would have no fuel with which to cook it. We never

[1] The late Famine Commission (1901) are of the opinion that "gratuitous relief is in every way more effective and successfully administered by doles than by cooked food."

had much trouble on the ground of caste. Many high-caste adults joined our kitchens and ate as heartily as the Sweepers; but, of course, we discriminated in favor of women and children, and always noticed if they were needy or not.

3. Rescue Work. This was carried on from beginning to end. When the famine commenced I instructed the whole staff, from Bikanir to Sujat Road, to be on the lookout for starving orphans or abandoned children who could be rescued from death, and often worse than death. A volume could be written concerning the rescue work alone. In this Miss Marks and Mr. Smith took a deep interest. Nearly three thousand waifs were thus gathered in. Daropti Das, the wife of a Christian worker at Makrana, was the means of rescuing hundreds. This good woman lived on one meal a day during the famine, that she might have something to give to her starving neighbors. During the hot weather these rescue trips to the villages were made with great personal discomfort, and often with danger. The heat was awful in May and June, and yet at that time the need was the greatest. At one place our man was imprisoned under a false charge of kidnapping,[1] at another the man in charge of rescued waifs was beaten. Often the children were too weak to reach the place of refuge. Children died in the trains and at the railway-stations when being removed to rescue camps. Nor did an emaciated body always reform the disposition. The Bhils are notorious thieves. Miss Marks was bringing some starving Bhil children home, and having to sleep on the platform of a small railway-station, she gathered the children about

[1] The late Famine Commission have expressed themselves as strongly opposed to missionaries and others removing deserted children from the famine districts, and advise that "deserted children should not be made over" to them except as a last resort.

her, and placed her bag of money under her pillow, and went to sleep. When she awoke at four o'clock in the morning to take the train, neither boys nor bag were to be found. They had stolen it and departed.

4. Orphanages. Out of the famine grew four orphanages, two for boys and two for girls, in Rajputana. Nearly eight hundred children were gathered into these. Many of them either ran away or died, and others took their places. Besides these a widows' home was opened. For these orphans and widows buildings had to be erected, which required time and money. At Ajmir and at Phalera, where our orphanages and Widows' Home have been established, the dormitories and other buildings are completed, and the children and widows are being trained. Nor are we alone in rescue work and in founding orphanages and widows' homes. The Rev. J. Anderson Brown, secretary of the Presbyterian Mission in Rajputana, reported from Biawar that at the end of April they had received 1226 children, and had ninety-six widows under their care, and the numbers would have been considerably larger but for an outbreak of cholera. He says:

"Many of the little ones who came to us were in a very emaciated and weakly condition, and notwithstanding all our care we have lost upward of six hundred, of whom about a fourth died of cholera. On the 31st of May there were 1507 orphans at Biawar, and in all 2400 had been rescued from starvation, but 898 had died from exhaustion or cholera."

Of course, in other places, as in Gujarat and Central India, thousands were thus rescued and brought into orphanages. Mrs. Lawson writes from Aligarh:

"The recent famine has left us a heritage of over seven hundred and fifty orphans and widows. These, in addition to our four hundred orphans of the previous famine, make a community of about one thousand one hundred and fifty. Of these, three hundred are girls, four hundreds and fifty boys, and three hundred and fifty or more widows, with their fifty babies."

5. Industrial Work. We aimed from the beginning to give work to all for whom work was available. A number of poor people were employed at Ajmir in connection with our building operations and in grading the "compound." At Phalera I started shoemaking, supplying the shoemakers with materials, and they turned out some very good native shoes. Some carpenters, also, were given work. Those learning in the training-schools had to earn their support by steady work in the schools and by giving gratuitous help in the grain-shops and at the kitchens; but the most extensive help given was to weavers, who were supplied with thread and were thus enabled to turn out very good cotton and woollen cloth on their own inexpensive and exceedingly clumsy looms. We expended more than ten thousand rupees in thus helping weavers, from whom we purchased the cloth to give to the needy people in the villages. At Sambhar and at Bikanir, especially, this form of relief proved very successful.

In Gujarat Mr. E. F. Frease says, concerning his weaving:

"From the beginning of October to the end of January we kept three hundred and fifty looms in comparatively constant motion, thus supporting one thousand seven hundred and fifty people. Since then we have been able to work some six hundred looms, supporting three thousand of our people. With sufficient capital we could

FRUIT BEARING—BISHOP WARNE BAPTIZING ORPHANS AT BARODA

with our present staff more than double our weaving operations, and, as we are anxious to do, employ the non-Christian neighbors of the Christian weavers now employed.

"The cheap grain sales and the weaving operate side by side, and most of the pay for weaving is given in grain, though cash is given when asked."

When the grain-shops and kitchens were closed at Tilaunia, and the waifs were removed from there, the old building was retained and continued as a Christian weavers' establishment, from which some very good cloth is being turned out.

The Rev. R. A. Hume, of Ahmedabad, has taken a great interest in all kinds of industrial work, and has given employment to many during the famine, and to orphans and other waifs since.

Miss Marks took a great interest in, and Dr. Ashe has given much time and attention to, industrial work, and the latter is endeavoring to teach the orphan children at Phalera thus to support themselves. He has purchased two power-looms and hopes to develop this industry. He has in view the cultivation of land also, and thinks that in time his orphanage will become self-supporting.

Thus have the famine workers been enabled to help the people in the time of their need, and many hundreds are alive to-day because of the various forms of relief which were started and carried on among them.

The effect of all this charity and benevolence upon the life and feelings of the people has been very salutary, and their naïve expressions of gratitude have often been most touching. It is occasionally said by some who meet with the masses of struggling humanity in India, that they find but little gratitude among the people.

It is, indeed, not surprising that such miserable poverty should develop selfish and sordid instincts, and render the masses dull and irresponsive to unusual proffers of charity, but the great and prolonged sufferings through which they have passed have also shown their wonderful patience and endurance, and, in many instances have led to manifestations of gratitude as affecting in their nature as they are homely and rustic in expression. Often have I had villagers fall prostrate and embrace my feet, while expressing their gratitude in loud tones for being saved from starvation. Mothers have brought their little children to render thanks, and that the hand of the benefactor might be placed in blessing on their head. The common Oriental forms of address, "Father" and "Mother," and "Nourisher of the Poor," were uttered with more than the usual significance. Men saved in the time of direst need have returned to offer their services free. It was touching to see sometimes the efforts made to maintain self-respect. A chief in Rajputana, dwelling in his ruined house and surrounded with his starving people, accepted aid from charity for them, but persisted in saying, "I am a Rahtor, I cannot receive charity." Many *parda nashins* were reduced to the last extremity before they would accept the proffered aid. One man was given aid to get his family to the relief works, but returned it, because, he said, he had still a goat or two which he could live upon for a few days. I visited many villages in Rajputana after the famine, and have had the villagers crowd around, bringing the blankets and other clothing they had received, to show their gratitude, and how carefully they had kept them. Gratitude is noticeable in the increased friendliness and confidence of the ryots towards their benefactors, in little tokens brought by them and given with touching simplicity, in many words and expressions

used when talking among themselves but overheard by outsiders: "If the help had not come the thread of life would have been broken"; "God has remembered us." The praise of the Indian corn was in everybody's mouth. Its size and quality astonished them. "Now I have got through to the other side," said a poor cultivator, who had been given a few rupees to feed his bullocks during the stress. "We have heard of the generosity of Hatim Bai," said some, "but we have tasted that of the great Queen." "These are not rupees which have come over the sea," the poor people cried, in their joy, "but they are the water of life."

Such has been the feeling created among the masses of the people relieved. And it is such feelings which make loyal subjects; for, truly,

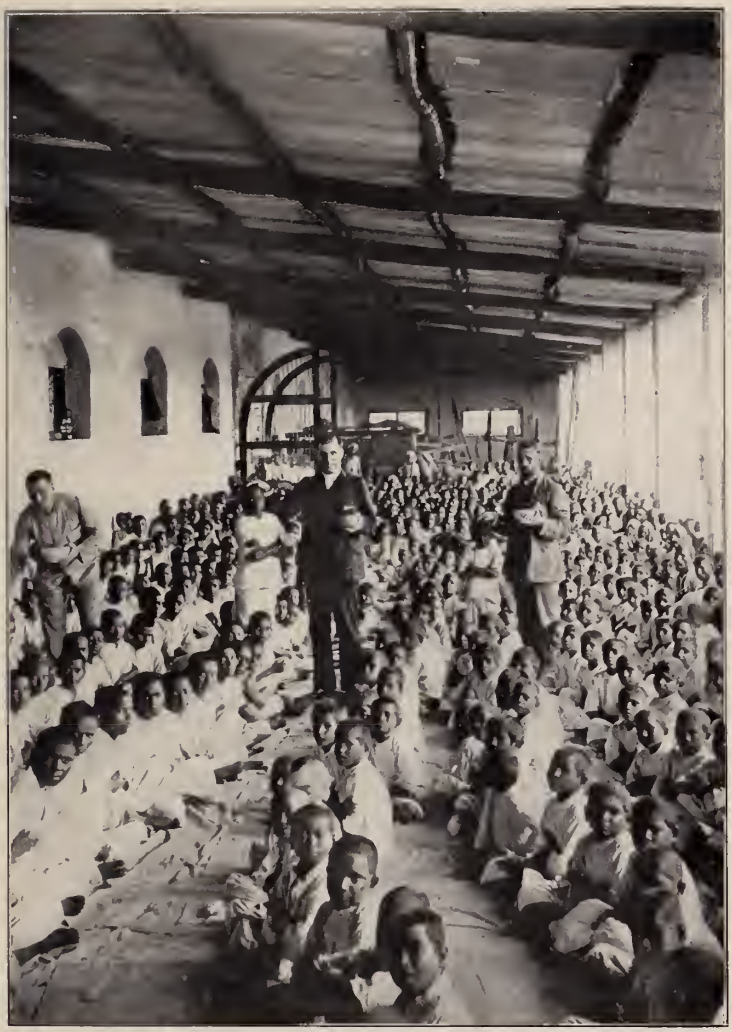
> "When gratitude o'erflows the swelling heart,
> And breathes in free and uncorrupted praise
> For benefits receiv'd, propitious Heaven
> Takes such acknowledgment as fragrant incense,
> And doubles all its blessings."

XX

CONCLUSION

"If any man is in any doubt as to whether he should subscribe, I would gladly give him a railway-ticket to a famine district, and take what he chose to give me on his return. He might go with a hard heart, but he would come back with a broken one."—*Lord Curzon.*

It is now time to conclude this imperfect sketch of the great Indian famine. It has been impossible to reduce to writing a perfectly vivid and accurate account of the actual events and effects of this sad calamity. There is an indescribable horror, an unspeakable misery about it all which eludes the skill of the most graphic writer and the talent of the ablest artist. Even photography leaves out the most pathetic, and yet the most common features—the groans of the suffering, the cry of the hungry, and the pathetic pleading of mothers for their children. Suffering and sorrow and the gnawings of hunger are just as real as the more tangible physical aspects and results of famine. This great visitation has gone, but it has left its lessons. It has shown how humanity is subject to misery and suffering; how natural law in its normal movement is irrevocable and implacable; how helpless man is in such emergencies; how it is incumbent upon him to plan to meet and mitigate such awful visitations; how he should seek to adjust himself to his physical environments; how, by varying and multiplying his industries, lessening his extravagances, and



ORPHAN BOYS BAPTIZED BY BISHOP WARNE AT NADIAD

increasing his frugality and thrift, he can better his condition and increase his staying power; how, by a multiplied and extended system of tanks, lakes, canals, and railways he should seek to maintain food supply and transport it as required into needy places.

The famine has also called out the benevolence and philanthropy of the world. It has shown one half of the world how the other half lives. The farmers of Kansas became interested in the farmers of India. The cry of hungry children aroused universal motherhood. One touch of nature has made the whole world kin. Turn now to the outlook: A people does not recover from such a calamity in a day. The famine did more than starve people. The people are dependent upon their draught cattle. In many places these all died. An agricultural people must have ploughs, and cattle and grain. Villages were deserted. Roofless houses show where man once lived. Families were scattered and broken up, industries disorganized, and labor left stranded without cash, kind, or credit.

Slowly the affected provinces will return to normal conditions. The keen-eyed Viceroy, Lord Curzon, at the close of the famine said to his Legislative Council:

"That the famine-smitten tracts will at once speedily lose the marks of the ordeal through which they have passed may not be expected. The rapidity of recovery will depend upon many circumstances: upon the vitality and stout-heartedness of the tillers of the soil, upon the degrees of their indebtedness, upon the goodness or badness of the next few seasons, upon the extent to which the cattle have perished, and, not least, upon the liberality in respect to revenue remission of the governments. As regards loss of stock, our latest reports are more encouraging than at one time could have been foreseen,

and justify us in the belief that if the season be propitious the recuperation will be more rapid than might at first sight be deemed likely."

The paramount duty now devolving upon those who made it possible to rescue starving waifs from death, and often from worse than death, is the support and training of the ten thousand famine-stricken, mostly children and widows, gathered into various orphanages and homes. These institutions will become in time, it is hoped, partly, if not altogether, self-supporting, but in the mean time these waifs, many of whom will develop into useful members of society, are dependent upon the charity of the disciples of Him who said, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

"One built a house—time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
Another took a boy from wretched lot,
Who on the state dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied, like stars at night
When darkness deepens. Every noble deed
Lasts longer than a granite monument."

INDEX

Aborigines, 21, 84.
Abu Road, 132, 135.
Additional dormitories, 155.
After two months, 156.
three months, 160.
four months, 162.
Aged by hunger, 145.
Agents found, 119.
Agriculture the chief industry, 14.
Ahmadnagar, 32, 81.
Ahmedabad, 33.
poor-house, 44.
Ajmir-Mairwara, 38, 62, 150.
Ajmir, buildings, 155, 156.
cholera in, 155.
city of refuge, 153.
description of, 99, 150.
distributing centre, 153.
grain-shops, 161.
industrial work, 156.
orphanages, 156, 157.
Akbar, 150.
Aligarh, 118, 191.
Alliance Mission, the, 37.
Alms-giving, 96.
American donors, x.
Americo-Indian Committee, 61, 123, 125, 159.
Amritsar, meeting at, 87.
Anglo-Chinese College, 124.
Annals of Rajisthan, 141.
Apathy of Hindus, 89.
in native states, 73.
Arrival of corn, 159.
Ashe, Dr. W. W., 118, 179.
letters from, 179, 180, 181.
Assistance acknowledged, x.
At last, 86.
Average rainfall, 8.
Awful scenes in Gujarat, 80.
Bailey, Thomas A., 125.
Banas, 67.
Banyan-tree, the, 105, 106.
Baroda, 80, 106.
Baulia, 88.
Bengal, famines in, 3, 4.
Bhagwana, 86.
Bhartpur, 95.
Bhils, account of, 36, 84.
missions among, 87.
primitive character of, 84.
rude appearance of, 84.
thieving habits of, 190.
warlike nature of, 85.
Biawar, 95, 119, 191.
Bicycle tour, 99.
Bika, 144.
Bikanir, account of, 97, 141, 144.
area of, 141.
conquest of, 144.
famine in, 145, 147.
famine relief in, 147.
population of, 143.
present ruler of, 144.
revenue of, 144.
Bilaria, 88.
Bissell, H. G., 32.
Blair, G. W., 92.
Blankets, distribution of, 127.
manufacture of, 127, 130.
Bombay Presidency, famine in, 31.
officer's letter, 40.
Bones, 145.
Breaking stone, 50.
Brindaban, anxiety about, 158.
mission in, 158.
road, 78.
Brocklesby's *Meteorology*, 11.
Brown, J. Anderson, 119, 191.
Brown, Miss, death of, 162.

Browne, Dr. and Mrs., 88.
Buildings, 127.
Bundi, 73, 100.
Bunya, the, 115, 116.
Byculla, 32.

Camp at Godhra, 35.
Canals, extent of, 25.
the Ganges, 25.
usefulness of, 23.
Carey, Dr., 19.
Cattle, destruction of, 116.
Causes of famine, 10, 22.
Census returns, 1901, 62.
Central Provinces, famine in, 30.
India Agency, famine in, 38.
Central Relief Committee, 57.
Chambal, the, 67.
Chattaks, 49.
Child, the cry of a, 96.
Children, abandoned, 96, 128, 168.
rescued, 134, 153.
sold, 34.
starving, 127, 128, 154.
suffering of, 127, 128, 133, 178.
Cholera, 31, 35, 85, 92, 103, 105, 107, 117, 146, 155, 171.
camp, 110, 111.
Christian, the, 61.
Christian Herald, the, 31, 38.
famine relief, 59, 70.
Church Missionary Society Bhil Mission, 87.
Clancy, Rev. Dennis, 36, 154, 166, 182.
Classification of relief, 50.
Code, the Provisional, 42, 46.
Code relief, allowance, 47, 48.
cattle, 46.
circle, 44.
classes, 46.
gratuitous, 44.
kitchens, 45.
orphanages, 46.
poor-houses, 45, 46.
works, 44.
Codes of local governments, 42.
the famine, 42.
unification of, 42.
Cold snap, 34.
College, the Mayo, 84.
Committee, Americo-Indian, 61, 123, 125, 159.
Committee, famine relief, 119.
international, 123.
of one hundred, 160.
of nine, 160.
Rajputana, 67.
Sialkote, 61.
Committees, relief, 123.
Conclusion, 196–198.
of commission, 17.
Condition of the people, 16, 17.
Conference, Ecumenical Missionary, 160.
Construction of villages, 114.
Contents, v.
Contrast with former famines, 32.
Contributions, 124.
from children, 124, 125.
Convalescents, 58.
Cooper, death of Mr. and Mrs., 106.
Corn, arrival of, 159.
Cost of famine, 1896–97, 28; 1899–1900, 29.
Council in Calcutta, 40.
Curzon, Lord, 29, 51, 93, 146, 197.

Dante's *Inferno*, 99.
Darkest India, 15.
Daropti Das, 190.
Dead pit, the, 36.
Death, place of, 115.
the valley and shadow of, 114.
Debt, its prevalence, 18, 19.
Debt and the Right Use of Money, 20, 21.
Deccan, famine in the, 29.
Decrease in the population, 62.
Deep wells, 143.
Desert, the Rajputana, 116.
Destitution in India, 14, 15.
Development of resources, 27.
Devotion of workers, 110, 154, 155, 159, 172.
Devouring fish, 35.
Dinners to Christians, 98.
to the poor, 120, 121.
Disappointed wanderers, 79.
Distribution of clothing, 130, 136.
of grain, 136, 183.
Divine Providence and famine, 12.
Dixon, Captain, 152.
Dohad, 107.
Donation from children, 124.

Donation, from China, 124.
from *Christian Herald* fund, 182.
from committees, 59, 61.
from friends, 124.
of clothing, 136.
of foods, 135.
of medicines, 61.
Dole system, 96.
Dudo Punja, 90.
Dunlop-Smith, Major, 147.
Dutt, Romesh, C.I.E., 3, 9, 26.
Duty, 198.

Ecumenical Missionary Conference, 160.
Emigration from native states, 65, 77, 82.
Endurance of natives, 194.
Epidemics accompanying famine, 103.
Equivalent, grain, 48.
Everlasting wail, 95.
Excessive land-tax, 27.
Expenditure on famines, 54.
Extent of famine, 1896–97, 28; 1899–1900, 29.
Extent of canals, 25.
of railways, 25.

Fairbank, Rev. E., 31, 37.
Famine in Gujarat, 33.
among the Bhils, 87.
codes, 42.
commission, 1898, 44, 49; 1901, 54, 63.
committee, central, 57.
Interdenominational, 71.
Rajputana, 119, 123.
conditions, 69, 70.
cost of, 65.
diseases, 119.
extent of, 28.
facts and fallacies, 26, 58, 59.
horrors of, 97, 98.
in Bombay Presidency, 31.
Central India, 38.
native states, 65, 72.
Punjab, 39.
Rajputana, 69.
the Central Provinces, 30.
land, through, 97.
Famine, lessons from, 196
officers, 56.
preparedness for, 52.
relief, 54, 123.
relief camp, Jaipur, 122.
reports, 17, 28, 64.
tables, 46, 47, 50, 58, 59.
Famines and Land Assessments in India, 26.
Famines, causes of, 10.
during the past century, 8.
great, in India, 1.
in Bengal, 3.
Bombay, 7.
Deccan, 2.
Madras, 1.
Northwest Provinces, 1.
Punjab, 1, 7.
Rajputana, 4, 5, 6.
Sind, 2.
prevention of, 23.
Victorian era, 8.
Farmers, condition of, 81, 82.
Fee, W. T., 61.
Feebleness of the people, 97.
Food required, 47.
stuffs, 134, 137.
Forms of relief, grain-shops, 186.
industrial work, 192.
kitchens, 187.
need of, 185.
orphanages, 191.
rescue work, 190.
results, 193.
various, 44, 54, 185.
Fox, D. O., 162.
Frease, E. F., his plans, 187, 192.
letters from, 159, 161, 162, 182.
sickness of, 163.
Fruit bearing, 192.
Fuller, Mrs. M. B., 37.
Funds, plea for, 100, 101.
Future prospects, 196.

Ganges Canal, 25.
Gill, C. H., 85.
Glossary, 206.
Godhra, 34, 104, 105, 107.
Government allowance, 46.
resolution, 1893, 48.
Grain bags, 114, 126, 153.
equivalent, 43, 45, 48.
for villagers, 160.

Grain, ship-load of, 159.
transported, 23.
waiting for, 186.
Grain-shops, Ajmir, 161.
and kitchens, 187, 188.
Bikanir, 147.
Bir, 186.
Merta Road, 186.
Phalera, 186.
Pisangun, 186.
proceeds of, 126.
Tilaunia, 170.
Grant from Americo-Indian fund, 159.
Gratitude for help, 175, 193, 194.
Gratuitous relief, 54.
Great famines in India, 1.
famine in 1631, 1; 1770, 3.
Group of orphans, 156, 160, 162.
Guardian, the Bombay, 61, 90, 92, 123.
Guests, our, 96.
Gujarat, cholera in, 106, 107.
famine in, 33, 79, 80, 106.
grain depots in, 186.
usually exempt, 33, 41.

Hall, Captain, 151.
Hardships, 93.
Harrison, J. C., 88.
Hauser, Mrs. I. L., 139.
Hearing petitions, 64.
Help needed and secured, 168.
Henderson, Rev. George, 98.
Herald, the *Christian*, 123, 124, 126, 134, 159.
Herbert, Rev. E. P., 88.
Heroism, 103, 109, 154.
Hides, 99.
Higher castes affected, 34.
Hissar, 39.
Historic faculty wanting, 1.
Hoogly, corpses in the, 4.
Horrors of famine, 95, 97, 100, 101, 103, 107, 108, 127, 145.
Hudson, Rev. T. M., 80, 161, 162.
Hume, Rev. E. S., 32, 37, 71.
R. A., 193.
Hunger, aged by, 145.
Hunter, Dr. W. W., 13, 16.
Sir William, 14.

Illustrations, vii., viii.
Immigration, evils of, 82.
Impotence of the people, 117.
Incineration, 107.
Indescribable conditions, 196.
India, map of, facing p. 1.
poverty of, 14.
India and Malaysia, 15.
Indian apathy, 72.
Famine Commission, 23.
famines (see Famines), 1–9.
Industrial work, 127, 192, 193.
Inglis, J., 101.
Inn rented, 156.
Interdenominational Famine Committee, 71.
Irrigation, its extent, 27.

Jahangir, 150.
Jai Chand, 1.
Jaipur, 95, 121.
maharajah, liberality of, 122.
relief works, 122.
Jalandhar City, 80.
Jats, 144.
Jhalod, 90.
Jodh Rao, 144.
Jodha, Maharajah, 116.
Jodhpur, 95, 115.
Journal, the *India Sunday-School*, 123.
Jungle Tribe's Mission, 108.

Kanbai, 86.
Karmarkher, S. V., 81.
Kathiawar, 33.
Khandesh, 84.
Khandwa, 110.
Kherwara, 85.
Kishangarh, 95.
Kitchens, Banas, 132.
Bikanir, 147.
Disa, 132.
Erinpura Road, 132.
Mehsana, 132.
Naraina, 126, 188.
Phalera, 126, 188.
Raho, 132.
Rani, 132.
Sujat Road, 132.
Tilaunia, 126, 166, 167, 188.

Klopsch, Dr. Louis, 37, 59, 80, 106.
Kuchawan, 95.

Land-tax excessive, 27.
Lawson, Mrs., 191.
Lessons from the famine, 196.
Letters to an Indian Rajah, 71.
Liberal relief, 51.
Little children, suffering of, 178.
Locusts a cause of famine, 7.
Loni, the, 67.
Lord Cornwallis, 4.
  Curzon (see Curzon, Lord).
  Landsdowne, 69.

Macaulay, Lord, 3.
Madras Presidency, famine in, 1, 7.
Mahrattas, 150.
Mairwara, history of, 150.
  lawlessness of, 151.
  prosperity of, 152.
Map of India, facing p. 1.
Mark Twain, 1.
Marks, Miss Lilian, 38, 101, 127, 129, 156, 169, 170, 171, 172, 173, 174.
Marriages, expensiveness of, 21.
Marwar, 114, 116.
  Junction, 115, 118, 133.
Marwari, his condition, 117.
Material losses, 63.
Mayo College, the, 84.
McNeill, J. H., 108.
McWhinney, Dr. R. B., 90.
Meaning of Indian words, 206.
Megasthenes, 25.
Merta Road, 95, 180.
Meteorology, 11.
Mills's *History of India*, 2.
Minimum ration and wage, 43.
Mission, Irish Presbyterian, 88, 90.
Money-lenders, the, 19.
  and the government, 20.
  extortioners, 19.
Moneyless, 113.
Monsoon, operation of, 10.
  failure of, the cause of famine, 10, 12.
More Tramps Abroad, 1.
Morgan and Scott, 137.
Mortality, among the Bhils, 36.
  cattle, 64, 81.
  extent of, 63, 64, 65.
  frontispiece.
  in native states, 62.
  Central Provinces, 62.
  Gujarat, 63.
  prevention of, impossible, 56.
  through epidemics resulting from famine, 62, 63.
Mulligan, Rev. W., 37, 90, 92.
Mussood, I., 1.
Muttra, 117.

Nadiad, 162.
Nagaur, 98.
Naraina, 120, 188.
Nash, Vangham, 30, 146.
Nasirabad, 100.
Native princes, policy of, 146.
Native states, emigration from, 77.
  famine in, 71, 74, 145.
  government of, 69.
  independence of, 69.
  number of, 71.
  obstacles in, 71.
  relief in, 74.
Need of help, 161.
Newton, Rev. C. B., 80.
Nightingale, Dr., 36.
Northwest Provinces, famine in, 1, 7.
Nursing mothers, 50.
Nyanagar, 152.

Obstacles to reform, 71.
Official Report of Commissioners, 28.
On the way, 78.
Orphan boys, Nadiad, 162.
Orphanages, 126, 207.
Orphans, 126, 160, 164, 191.
Osborne, Rev. Dennis, 135.
Our guests, 96.
Outram, Rev. Arthur, 86.
Over-assessment a cause of famine, 27.
Overlapping, 140, 160.
Overwhelmed, 174.

Pali, 117.
Panch Mahals, famine in, 35, 90.
Panic at Godhra, 35.
Parantij, 88.
Park, J. W., 162.
  Willie, death of, 162.
Patients, sorting the, 108.
People chiefly agricultural, 14.
Pestilence, 2.
Petitions of the poor, 64.
Phalera buildings, 176, 183.
  blankets, 120.
  difficulties, 170, 179.
  grain-shop, 182
  heavy work, 180, 183.
  industrial work, 183.
  kitchen, 177, 186.
  orphanages, 179, 184.
  training-school, 177.
  work opened, 176.
Philanthropy called out, 197.
Photographs, xi.
Piece-work forbidden, 43.
Piles of bags, 114.
Pit, the dead, 36, 105.
Place of death, 115.
Plague, the bubonic, 41.
Plans at Ajmir, 120.
Plea for funds, 100, 101.
Plomer, C. H., 110.
Poor-house, the, 35, 104, 120.
Poverty of the people, 14, 16.
Preface, ix.
Preparedness for famine, 54.
Present duty, 198.
Prevention of famine, 23.
Prices and wages, 18.
Private relief, 59.
Proverbs, 10.
Provisional Code, 46.
Punjab, famine in, 1, 7, 39.
Punjabis, 88.

Quality of corn praised, 195.
Quantity of food given, 186.
Quarters for the people, 127.
Quiet eating, 121.
Quito, S. S., 59, 61, 126, 159.
  arrival of, 159.
Quitting home, 78.

Raho kitchen report, 132.
Railways, extent of, 25.
Railways, usefulness in time of famine, 23, 117.
Railway-stations, 97, 165.
Rainfall in India, 8.
Rajputana, cause of severity of famine, 69, 70.
  description of, 67, 68.
  famine relief, 54, 123.
  famines in, 4–7, 36, 38, 69.
  forms of relief, 185.
  lack of enterprise in, 70.
  late famine in, 69, 70.
  relief committee in, 119.
  starving villagers of, 66.
  tour in, 95–102.
Rajputs, 97.
Ramabai, Pandita, 135, 137.
Rations, 47.
Ravages of famine, 9.
Receiving and giving, 123.
Rees, J. D., 26.
Reinforcements, 88.
Relief, *Christian Herald*, 61.
  camps, 117, 118.
  classification of, 42.
  measures, 42, 43, 44.
  numbers receiving, 56.
  reports, 58, 59.
Report of Commission, 1898, 8, 28; 1901, 64.
  Viceroy, 1900, 29.
Rescue work, 135, 153, 170, 190.
Rescued children, 119, 134, 153.
Returns, census, 62.
Rhodes, Rev. E., 88.
Robinson, Rev. J. E., 104.
  Rev. J. W., 161.
Robson, Dr. R. G., 119.
Room in the inn, 156.
Rustam, 96.
Ryot, his improvidence, 21.

Sacrifice, 94.
Sad sights, 177.
Saharmati, the, 67.
Sali, 120.
Sambhar Lake, 97.
Sand and salt, 97.
Scott, Dr. Emma, 110.
  letters from, 156, 157, 167.
  sickness of, 173.
Scott, Robert, 9.
Sea of sand, 97.

Season reports, 43.
Serai, the, 157.
Shadow of death, 114.
Shops, grain, 147, 161, 170, 186.
an aid to kitchens, 187.
Shylock of India, 20.
Sialkote Mission fund, 61.
Sind, farmers in, 2.
Singh, Sir Pertab, 117.
Skeletons, 118.
Smith, S. O., 118, 131.
letters from, 133, 138, 140.
Sorting the patients, 108.
South Rampur, 90.
Africa, letters from, 125.
Spontaneous vegetables, 142.
Sri Ganga Singh, Maharajah, 144, 146, 147.
Staff that stuck, the, 110.
Starved, 104.
Starving villagers, 68.
Stevenson, T. S., 88.
Stone-breaking, 50.
Suffering children, 178.
Sujat Road clothing, 136, 139.
grain, 132, 135.
kitchens, 132, 135.
rescue work, 131, 134, 138.
reports from, 132, 133.
work, how opened, 131.
work stopped, 133.
Summary of causes of famine, 22, 39.
extent and severity of famine, 40.
Sun-spots and famine, 13.

TABLE, CENSUS, 62.
famine, 7.
rations, 46, 47, 50.
Taragarh, 150.
Taubuland, 125.
Taylor, Dr. and Mrs., 90.
Thanksgiving service, 111.
The horrors of famine, 97, 98.
Theory of sun-spots, 13.
Thoburn, Bishop J. M., 15, 60.
Thompson, Rev. C. S., 37, 85.
death of, 37, 85, 86.
work of, 37, 85.
Tilaunia cotton-press, 165.
description of, 165.
grain-shop, 169.
Tilaunia kitchen, 165, 166.
rescue camp, 167.
sickness, 174.
weavers, 192.
Times, the, 9.
Todd, James, Lieutenant-Colonel, 114, 141.
Too late, 91.
Tour Round India, 25.
Training-school, Bikanir, 148.
Phalera, 177.
Trekking, 77.
Trying times, 163.
Tryon, Miss, 111.
Tucker, Commissioner, 15, 20.

UNCONCERN OF RAJAHS, 73.
Undersold *bunyas*, 186.
Unification of codes, 42.
Unpreparedness for famine, 27.
Unutterable sufferings, 97, 101, 104, 107.
Unwholesome food, 137, 177.
Useful foods, 135.
Usefulness of railways, 23, 117.
canals, 23.

VALENTINE, REV. COLIN S., 61.
Valley and shadow of death, 114.
Vegetables, spontaneous, 142.
Via dolorosa, 117.
Viceroy's statement, 51.
famine report, 29, 93.
Villagers, emigration of, 78.
grain for the, 159.
starving, 68.
Villages abandoned, 78, 81.
construction of, 114.
Vincent, H. A., 147.
Volunteers, 168.

WADALA, 31, 37.
Wage, how expressed, 52.
scale, 50.
Waifs from the famine, x.
Wail of woe, 95.
Waiting for food, 12.
Wanderers in Gujarat, 79.
Ward, Rev. Robert C., 104, 106.
sickness of, 162, 163.
War and famine, 2.
in Africa, 41.

Warren Hastings, 4.
Water famine, 29, 31, 32.
Way, on the, 78.
Weavers, 148, 170, 192.
Wells, deep, 143.
Westcott, Rev. Foss, 88.
Whitehouse, Dr. J., death of, 163.
Widows' home, 126, 191.
Witness, the *Indian*, 61, 104, 123, 187
Women, suffering of, 32, 177.
Words, Indian, 206.
Workers, sufferings of, 163, 164.
devotion of, 110, 154, 155. 159. 172.
Wrecks of humanity, 97, 98.

YEARS OF FAMINE, 1–9.
Young forsaken, 96, 127, 128.
saving the. 134, 153.
Youthfulness gone, 145.

ZEALOUS WORKERS, 93, 94, 190.
Zenana women, 32, 34.
Zone, famine, 29, 39.

GLOSSARY

ANNA, 1–16 of a rupee.
BUNYA, money - lender and grain merchant.
CHATTAK, 1–16 of a seer.
CRORE, ten millions.
KHARIF, the autumnal harvest.
LAKH, hundred thousand.
PICE, 1–4 of an anna.
PIE, 1–12 of an anna.
PURDA, curtain.
PURDA-NISHIN, Purda woman.
RABI, the spring harvest.
RUPEE, 33 cents.
RYOT. tenant.
SARI, Hindu woman's dress.
SEER, two pounds.

THE END

Date Due

FE 3 - '55			
[redacted]			

DS480 .S42
In famine land; observations and
Princeton Theological Seminary-Speer Library
1 1012 00023 3439